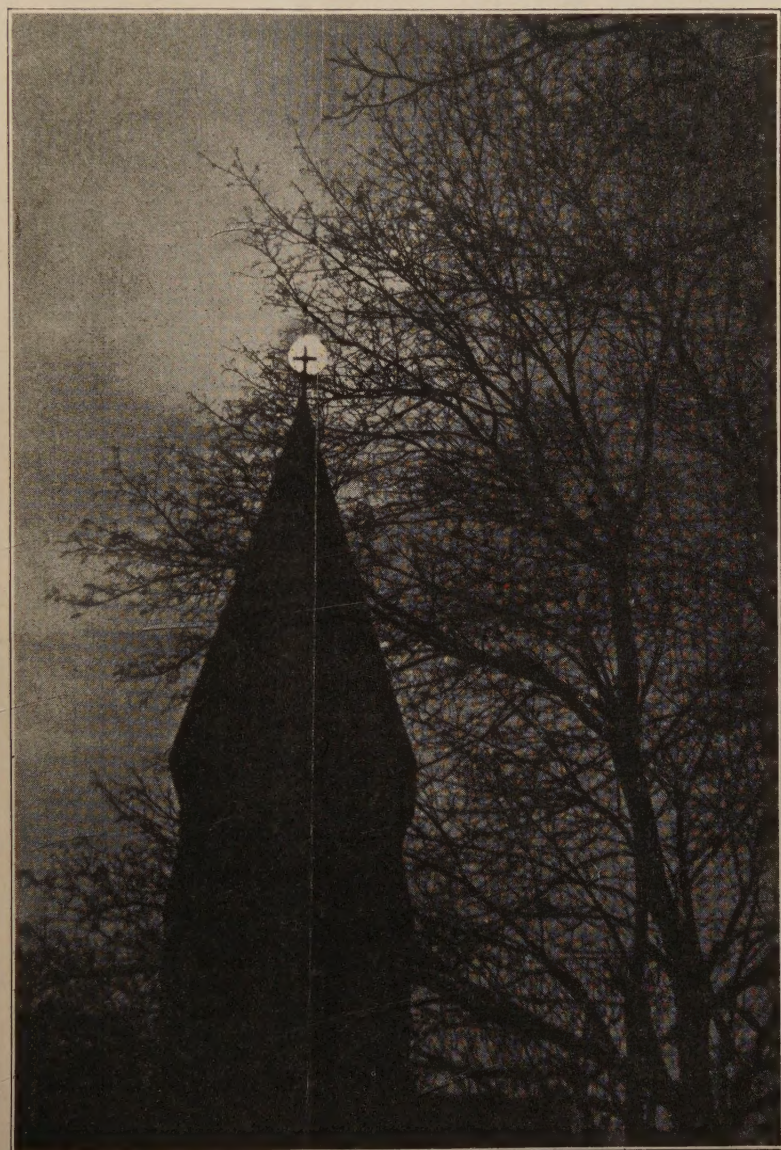


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November 8, 1939

The Living Church



THE LIGHT OF THE WORLD

This photographic study of a church in Northern Wisconsin symbolizes the message of hope brought by the Cross to a dark and benighted world.

(John R. Merrill Photo.)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Concordat With Presbyterians

TO THE EDITOR: In connection with the present controversy I send you for publication a letter which I have written to the *New York Times*, as follows:

"To the Editor of the *New York Times*:

"In reference to the news article in your issue of October 28th as to Bishop Parsons' reply to my 'Open Letter on the Proposed Concordat Between the Episcopal Church and the Presbyterian Church,' I feel it right to point out the important fact that this proposed measure is opposed by many Presbyterians quite as strongly as by great numbers of the clergy and people of the Episcopal Church.

"The Rev. Dr. Macartney, pastor of the First Presbyterian Church in Pittsburgh, and a former moderator of the General Assembly of the Presbyterian Church, who is one of those who have definitely so expressed themselves, says in a recently written letter, which he gives me permission to quote: 'It is amazing to me that thoughtful and earnest men could have proposed so impossible a plan as the concordat, and one which, if carried out, would reflect on the sincerity of both Presbyterians and Episcopalians.'

"Another eminent and leading Presbyterian minister writes to express his satisfaction at the publication of my 'Open Letter' and says, 'Frank, friendly, yet distinct statements such as yours and Dr. Macartney's help us to avoid the fog and confusion of vague and wishful thinking.'

"As you have quoted from Bishop Parsons' 'Reply,' you will, I am sure, allow me to say that if any of your readers should wish to read my 'Open Letter,' and form their own judgments in regard to it, I shall be happy to have copies sent to them."

(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York.

New York.

Missionary Overhead

TO THE EDITOR: I read with much interest the Rev. Mr. Alter's criticism of the administrative expense of the National Council, and also your editorial. I was certainly impressed with your suggestion that it might be well for some of the critics of the Council to use the same standard of efficiency for parochial work that they use for the National Council. Apparently it is the ratio of administrative expense to money given away.

If that is the real test, I fear most of our churches and missions make a sorry showing, because if we are to consider as overhead cost such items as the rector's salary, music, janitor service, light, heat, and repairs, there is relatively little to give away. In some cases the cost of overhead would run over 80% or 90%. The fact is that as in the parish, so in the diocese and national organizations, a large part of the money spent on so-called overhead is really spent on educational and religious work.

The Presiding Bishop and members of the National Council staff go all over the country to help inspire and train dioceses and parishes in the whole Christian program as well as in the art of parochial administration. Such departments as those of Social Service and Religious Education are purely educational. Yet these departments could not

exist without the great assistance given by the so-called administrative departments of the National Council.

Judged by the amount of money handled directly and indirectly, the cost of administration may seem high, although it compares more than favorably with most business organizations. However, compared with the average parish it is amazingly low.

(Rt. Rev.) HERMAN PAGE,
Bishop of Michigan.

Detroit.

Bishop Rhinelander

TO THE EDITOR: The death of Bishop Rhinelander has taken from the student work of our Church one of its strongest guides and influences, a man who was a constant inspiration to all of the clergy in our college centers. The first time I met him he told me that he had always regretted leaving Cambridge, and that five years after he was Bishop of Pennsylvania, the president of Harvard said to him one day: "If you had stayed near Harvard longer you could have changed the university." Bishop Rhinelander said he nearly cried because he felt so badly.

The services in morning chapel, where he was often asked to speak by the university authorities, would begin on a Monday morning with a small group of men, and as the week went by, the preacher would draw students with his quiet exposition of a deeply spiritual message until on Saturday Appleton chapel would have throngs of young men. At that time, he was an instructor at the Episcopal theological school and informally an assistant minister at Christ church, so he had the use of the church for whatever services he wished. One of his happiest ways of reaching students was to gather them at his house Sunday evenings where after talk and some discussion of Christianity he would play

the piano and the men would sing hymns. Mrs. Rhinelander has said that she always knew when the meeting was going to end because the last hymn they always sang was "God is working his purpose out, as you succeeds to year."

From these meetings of Harvard men the Rhinelanders' in Cambridge have produced many clergymen and laymen to the farthest corner of the Church. All over the country meets Bishop Rhinelander's "boys," and thinks of this influence going out from all-too-short ministry in a college town, helped toward the day that the prophet predicted, "When the earth shall be filled with the glory of God as the waters cover the sea."

Throughout his years as Bishop, and warden of the College of Preachers in Washington, he never lost his first love for spiritualization of our universities. "Religion on the intellectual firing line" was one of his great passions of his life, and he was a constant inspiration to all of the clergy in college towns who came in contact with him.

(Rev.) C. LESLIE GLENN

Cambridge, Mass.

War

TO THE EDITOR: I see that you are being taken to task by some of your readers for your admirable attitude on war. Dr. McMahon is good enough to ask you to a limbo of neutrals, because you are unfit even for hell. But Fr. Conkling is another sort of person, all the more dangerous because sincerely well-meaning. Thus many people like him in America, not consciously the victims of pro-British propaganda, who do indeed believe that they have sufficiently followed events in Europe, have no doubt whatever that the speech of Mr. Chamberlain, made with his mouth and through the King's mouth, is wholly true. One can only wish that Fr. Conkling could read accounts of European affairs since 1919, other than those written either by interested Englishmen or by political refugees from Germany, or by American journalists anxious to serve up an exciting dish of hotly peppered news. Those are, fortunately, about all that is available to American readers. He would discover, if he did, that not merely in Germany is it that England's case is vulnerable, but is commonly by observers in European neutral countries—such as Denmark, Italy, Yugoslavia, Sweden, Switzerland. People in these lands are largely agreed that this is no war for moral principle but rather to see if Great Britain shall continue to exercise economic domination over Continental Europe or if Germany is to take her place in self-control. Neither Britain nor the Reich seem peculiarly virtuous in the eyes of the European neutrals.

Americans have a disastrous facility for over-simplification of political problems; American Anglicans are frequently foolish thereby, even ordinarily shrewd people like Father Conkling. The Roman Church is always more cautious. By its caution it avoids making sweeping judgments of complicated situations. To many American clerics a moral issue seemed only too plain in 1914. Rome knew better, and so had not so much to forget with shame in the years that followed. Are we to have a repetition of Rome

The Living Church

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and of our folly? As one who loves
anism and believes in it, I do hope *not*.
have not yet recovered the respect of
ee people which by our presumption
t in the war before this one.
onally, I have been in Europe, and not
mere tourist, every year since the
dice. I have heard all points of view
observed both sides of many conflicts in
nt and opinion. As a result, I am not
erman or pro-ally. The merits of this
t war, I am certain, are hopelessly
. The only thing that *is* certain is that
e of the contending people pays any-
more than lip-service to Christianity.
l it not be better for Fr. Conkling and
l of us, his brethren—yes, even for the
ese Dr. McMahon—to devote our efforts
real struggle, between God and secu-
h, and not to this *relatively insignificant*
going on in Europe? I think so, any-
As I understand it, that is your policy
THE LIVING CHURCH. I'm for you! "No
in snug safety" for us who feels so,
n. What? Work for a Messiah who will
een bother to resist totalitarian Caesar?
nd I am mad, Morehouse! Fr. Conkling
his friends will be crying "Ad leones!"
What fun!

(Rev.) BERNARD IDDIGS BELL.
vidence, R. I.

THE EDITOR: It seems to me that
much that is being written to THE
CHURCH concerning the war tends to
se the issue. The nations which won
est war have, including our own, failed
operate in keeping the peace which they
won. The remote causes of the present
are many and complicated, but the ac-
of the Nazis has made the issue clear
simple. Shall a powerful neighbor at
pleasure seize your estate and hold you
ravery? And especially after he has
ised not to do so? The Nazis acknowl-
no moral obligation nor restraint in
national relations, while other nations
sometimes failed to maintain the prin-
s underlying justice and good will. The
a boastfully reject those principles. They
it neither their victims nor their sub-
to have a conscience.
may be better that the United States
d not become involved in this war, but I
shamed of the reasons which many are
g for staying out of it.

(Rev.) DWIGHT A. PARCE.
oston.

Moral Rearmament

THE EDITOR: Though now in my
77th year, I still have a feeling of re-
if not of awe, for an editor, and
cially an editor of a religious paper, but
nture to write as follows:
do so in view of the, to me, painfully
rising editorial in your issue of June
page 673, headed Moral Rearmament.
Admiral Byrd said at the MRA meeting
e Hollywood Bowl on July 19th: "I have
to both Poles and flown the Atlantic
e old days, but 24 hours with the Oxford
up was an even more interesting experi-

Moral Rearmament—the fight for a new
frica—strong, clean, united—should fire
heart of every red-blooded American
stir wills to action". . . .
fter about three years of a somewhat
ve interest in the Oxford Group move-
t, in Connecticut and here, I am con-
ed that it is *not* Buchmanism but a sin-
and *effective* effort on the part of great
bers of people throughout the world to
e Christians and non-Christians to a
for the principles of Jesus Christ in their
y living—a zeal that the Church, even
its splendid background and history, has



AT ANGLO-CATHOLIC CONFERENCE IN BOSTON

Left to right, the picture shows Fr. Granville M. Williams, superior, SSJE, the Rev. William P. S. Lander, secretary of the American Church Union, and Bishop Burton, suffragan of Haiti, at the recent Anglo-Catholic conference of the province of New England [L. C., October 25th].

in many instances failed to inspire. It cer-
tainly is not a substitute for the Church.

Perhaps the feature of the movement that
impresses me most is the *active* missionary
efforts of the *individual*, in the spirit of
Andrew's "We have found the Master."
Having received a blessing, we feel impelled
to share it. I *know* of no church that makes
such efforts a part of the *daily* life of its
members. From a layman's point of view, it
seems that God's kingdom on earth would
come much sooner if the Churches did have
that feature. If I were a priest, rector, or
minister, responsible for the development of
the religious life in the parish, I would be
grateful for such coöperation. With the
earnest aid of the officers of my Church,
over-zealous or unintelligent members could
be checked as might be necessary, if I my-
self lived that quality of life.

This is no time to quibble over or object
to methods, so long as they do not conflict
with Jesus' teaching and example.

Forgive me if I have been, or seemed,
presumptuous in writing this letter. My in-
tention has been to serve Christ.

I shall be grateful if you will show me a
better way of living, or make any sugges-
tions that might improve the movement's
technique. WILLIAM H. FROTHINGHAM.
San Diego, Calif.

"The Next 150 Years"

TO THE EDITOR: In his article entitled
The Next 150 Years, in THE LIVING
CHURCH for October 11, the Very Rev. Wil-
liam Palmer Ladd makes some interesting
"suggestions as to how we might perfect
our Prayer Book." But one of his suggestions
does not seem to me calculated to improve
the Prayer Book—perhaps rather the reverse.
I refer to the following paragraph:

"The long wait during Communion—
which will become more burdensome if parish
Communion increase—is one of the greatest
drawbacks to Eucharistic devotion. The sim-
ple remedy is Communion in one kind. This
need not involve any revision or legislation.
The laity can be encouraged to return to their
seats before the cup is administered. This
leaves everybody free to follow his own
convictions. The Western medieval Church
made this important change in the 13th cen-
tury without any clamor or controversy. The
same ought to be possible for us."

While in very large churches the wait
during Communion may become rather long,
in smaller parishes it does not seem unduly
so, even on the great feast days. The period
of waiting may well be utilized for the many
beautiful prayers the Prayer Book provides
for us. Many Churchmen make a habit of
bringing to church books of devotion such
as Thomas à Kempis or St. Francis de Sales,
and read instead of vacantly watching the
other communicants come and go. . . .

As to Communion in one kind, I should
think that drastic "revision or legislation"
would be necessary before any priest would
feel that he had a right to "encourage the
laity to return to their seats before the cup
is administered." Would not that be quite
contrary to the spirit of our Church? And
is not that very matter one of our great
points of division with Roman practice? If
the Western medieval Church quietly made
such a change in the 13th century, did not
the Reformation carry the Church of England
back to the practice of the early Christian
centuries, when Communion in both kinds
was administered? It seems to me that there
is too much of a tendency on the part of
some of our clergy to "encourage" practices
which are far from justified by the Book of
Common Prayer.

MARY STRAHAN.
Athens, Ga.

TO THE EDITOR: In regard to "desir-
able changes" in the Prayer Book, may I
call attention to one which has, I believe,
been rather recently put before the Standing
Liturgical Commission?

To many of us who are happy to have the
Lord's Prayer placed as it is now, in ac-
cordance with the ancient Liturgies, the form
in which it has been done is far from satis-
factory, and is indeed misleading, because it
breaks the continuity of the service, closing
the priest's long prayer with an *Amen*, and
then, with a special sort of new start and
invitation, adding the Lord's Prayer as if it
were a new feature and had to be specially
introduced. But more than this, the use of the
word "bold" conveys to our modern ears a
meaning that does not represent the real
value and beauty of the Greek original, for
the word is used in the original service not
alone but with modifying phrases.

The truth is that the Lord's Prayer is, in
a real sense, the very climax of the whole
service. We, who have come to our Father's

Table asking for our "daily bread," realizing that "we are not worthy," have heard it made clear in the long prayer of consecration that our Lord Jesus Christ has revealed that God Himself desires us to come as His dear children, and so we join the priest in taking on our lips the word the Lord Himself gave us: "Our Father . . . Give us this day our daily bread."

In the Greek liturgies on which our American rite is so largely based, the priest, after offering "ourselves," as we do in our service, goes on to say: And count "us worthy to venture with glad confidence and assurance to call upon Thee," saying, "Our Father . . ."

The accompanying form has therefore been suggested for the conclusion of our Prayer of Consecration, and I would be glad if you could open your columns for discussion of the matter before the next Convention.

(Rev.) L. B. RIDGELY.

San Francisco.

[ENCLOSURE]

And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service, not weighing our merits but pardoning our offences, through Jesus Christ our Lord, by Whom, and with Whom in the unity of the Holy Ghost, all honor and glory be unto Thee, O Father almighty, and through Whom with glad confidence and assurance we call upon Thee, as He hath taught us. Saying:

OUR FATHER, Who art in heaven, Hallowed be Thy Name. . . .

TO THE EDITOR: Dean Ladd in his prophecy, *The Next 150 Years*, published in the October 11th issue of *THE LIVING CHURCH* makes 10 suggestions as to what should be done.

In the last one the dean proposes that the laity should no longer receive the wine of the Holy Communion.

Jesus said of the wine of the Holy Communion, "Drink ye *all* of it."

May not one hope that the Church would prefer to heed the word of Jesus rather than that of the dean, or of any other Churchman or of any body of Churchmen, however distinguished. God forbid that we should follow the bad example of the medieval Church of the 13th century which set itself deliberately to disobey the command of Jesus that all should receive the wine of the Holy Communion. (Rev.) OLIVER SHAW NEWELL.

Yonkers, N. Y.

Money Interests in War

TO THE EDITOR: It is disquieting to find cropping up in your correspondence columns [October 18th] the ancient heresy that our entry into the Kaiser's war was at the instance of the "bankers" and the "money interests," particularly since the absurd idea is coupled with a craven plea for neutrality in Hitler's war and is accompanied by a misquotation of the authority quoted. You would do well to verify before publication, wherever practicable, matter submitted to you with quotation marks.

Open on the table as this is written is volume II of Burton J. Hendrick's *The Life and Letters of Walter H. Page*, pp. 272 and 273, from which the following is quoted:

"The matter that was chiefly pressing at the time of the Balfour visit was the fact that the British balances in the New York banks were in a serious condition. It should always be remembered, however, that Great Britain was financing not only herself, but her Allies, and that the difficult condition in which she now found herself was caused by the not too considerate demands of the nations with which she was allied in the war.

Thus by April 6, 1917, Great Britain had overdrawn her account with J. P. Morgan to the extent of \$400,000,000 and had no cash available with which to meet this overdraft. This obligation had been incurred in the purchase of supplies, both for Great Britain and the allied governments; and securities, largely British owned stocks and bonds, had been deposited to protect the bankers. The money was now coming due; if the obligations were not met, the credit of Great Britain in this country would reach the vanishing point. Though at first there was a slight misunderstanding about this matter, the American government finally paid this over-draft out of the proceeds of the first Liberty Loan. This act saved the credit of the Allied countries."

It will be noted, first, that this passage was written by Mr. Hendrick, not by Mr. Page; second, that the amount involved was 400,000,000, not "nearly a billion" dollars; third, that American bankers were protected by deposited securities, cash only being lacked by the British; fourth, that the credit of the Allies, not the solvency of the American bankers, was at stake; and finally that the words, "Fortunately we entered the war," appear nowhere. . . .

There should be better understanding that bankers are merely the qualified professional guardians of funds entrusted to their care by hosts of individual citizens, and that the money interests are those of the hundreds of thousands of men and women with ability to earn, character to save, and wisdom to invest. Theirs are the homes, the insurance policies, the bank accounts, and the investments of the nation.

Casual inspection of any corporation statement shows an intelligent, open-minded person that for each dollar of earned profit accruing to the owners of our business institutions, greatly larger sums are disbursed to employes in wages and for general public use through the medium of taxation. Particularly in recent years it has become commonplace for wages and taxes to be paid by an enterprise making no return of any kind to the thrifty investors who created the taxable values and made the employment possible. (Major) G. EVERETT HILL JR.

Denver, Colo.

Henry George and Dr. Bell

TO THE EDITOR: It is not surprising that Canon Bell, in his review of Albert Jay Nock's essay on Henry George [L. C., October 25th], should have erred in saying of George's philosophy that to it "no one pays the slightest attention," and that upon his death, he was "promptly forgotten." If we were to depend upon the newspapers and magazines for news of the movement, we would be justified in accepting Canon Bell's mistakes.

In New York City, August 30th to September 2d, there was held an international conference to commemorate the centenary of George's birth, with delegates from many countries; and many more would have attended but for the war which prevented their leaving home. At this conference, two eminent Anglo-Catholics appeared on the program—Judge Samuel Seabury and Lawson Purdy, both pronounced believers in George's plan for the economic regeneration of society.

The reason more publicity is not given this movement is that it is recognized as *the* one that will work, and it is not the wish of special privilege that it shall grow. Although not a line is printed about the Henry George school of social science in the press, it has done more to spread George's ideas than any attempts heretofore. In all large cities, not only in the United States, but in Canada, England, Ireland, Scotland, Holland, the Scandinavian countries, Australia, and New

Zealand, and possibly in other countries thousands are taught this doctrine annually in evening classes, free of tuition; and teachers gladly give their services without any salary. It is a missionary work and religious work. Students from colleges, enrolled in these classes, are unlearning the jargon taught them in their schools and learning, for the first time, why poverty persists in spite of progress in production and wealth. For those who cannot attend the classes, a correspondence course is provided. . . . In Chicago, alone, there are 26 branches of this school.

While Henry George may not have learned the Catholic Faith from Fr. Huntington, Huntington learned his economic faith from Henry George, and he didn't hesitate to teach it, even on the street corners of New York. ALEXANDER GREENE

Chicago.

Lesson From the Methodists

TO THE EDITOR: In the city of Baltimore more this past month. [October 5th] where 155 years ago the followers of John Wesley, with Francis Asbury and Thomas Coke leading the way, organized the Methodist Episcopal Church in America, this organization (as such) was formally dissolved.

Carrying out the action taken at Kansas City last April, over 4,000,000 of Methodist Episcopal (North) and over 3,000,000 Methodist Episcopal (South) together with 187,000 Methodist Protestants reorganized the Methodist Church. That is, some 8,000,000 and more of Wesley's followers not united but very properly dropped the name of Episcopal from the official title of their communion. At one General Conference of the body they took definite action to change the name of their Church and so set us an example of what may be done to rectify what had become regarded as a mistake of the past.

In the Protestant Episcopal Church since the 1892 revision of the Prayer Book, various attempts have been made to give this American Church a name in keeping with its character and claims by dropping the word *Protestant* from the title but the matter still hangs fire. This Church still possesses the doubtful honor of being the only branch of the Anglican communion to use the title *Protestant* in its name!

(Rev.) EDMUND S. MIDDLETON

Baltimore.

Profanity Today

TO THE EDITOR: There has been in recent years, perhaps dating from the time of the last war, a great increase in the use of profanity among a surprising number of people. Time was when profanity was the expression of the ignorant and uncultured. But in recent years it has given evidences of social aspirations. It appeared among the supposedly cultured and sometimes among professed Christians. Many of our modern writers seem to have such a limited vocabulary that they feel called upon to drag profanity into the conversation of their characters.

All of this seems to the writer to indicate that we are developing a lack of appreciation of the finer qualities and a lack of sensitivity to vulgarity. I believe that *THE LIVING CHURCH* could render a real service if it would through its columns call attention to this unfortunate habit and urge its constituency to help bring about a happier and more Christian vocabulary among many of our people. E. A. E. PALMQUIST,

Executive Secretary,
Federation of Churches.

Philadelphia.



VOL. CI

NEW YORK AND MILWAUKEE, NOVEMBER 8, 1939

No. 19

EDITORIALS AND COMMENTS

The Irony of Armistice Day

ARMISTICE DAY! What does it mean to us this year? How shall we celebrate it? Or shall we simply ignore it?

There is a bitter irony in the designation of this day with a red number on our calendars. A Red Letter day—one in which red blood will be poured forth in numerous skirmishes, and perhaps in the major battle that seems to be ending along the Western front; a day when the conquered Poles and Czechoslovaks will be toiling sullenly under the red flag of their Nazi masters; a day when more red blood may be shed from yellow bodies in the half-forgotten war between China and Japan; a day in which the very cleanness of the sea may be defiled by the mingled blood and oil from a belligerent submarine sunk without even a fighting chance for its captives—or still worse, that of the crew and passengers of the merchantman, belligerent or neutral, sent to a watery grave by an unseen torpedo.

How truly we see today that some uncanny instinct has led us to commemorate, these twenty years past, not a peace but an armistice. It is reported that General Foch foresaw this that memorable autumn day in 1918 when the defeated representatives of a shattered German government signed the historic document in a railroad car, somewhere on the Western front, and that he then predicted that the armies of Europe would have only a troubled rest for 20 years. Whether this story be true or apocryphal, the prediction has been realized in this strange and awesome war now proceeding in Europe. For it is a strange war, and one in many respects without precedent. For two months there has been no major battle in the West, and indeed the lines are not even clearly drawn between belligerents. Germany claims that her primary enemy is Britain, and that she has no designs against her ancient enemy, France. She also claims Russia as her ally; yet it is no means clear whether the Russian program of penetration in the Baltic is directed against Germany's foes or against Germany herself, while her negotiation of an economic treaty with Britain would in any previous war have been considered an act of gross treason to her supposed ally. Britain and France oppose Germany, but remain at peace with their Russian ally—who in turn has joined in the spoliation of *their* ally, happy Poland.

What is it all about? Is it the materialization of an insane dream by a mad dictator of central Europe? Must the peoples of the world march and counter-march, attack and retreat, kill and be killed at the unpredictable whim of Herr Hitler, or the cold-blooded calculation of the Communist Man of Steel?

Where does the United States of America fit into the picture? Neutral in thought we cannot be, if by neutrality we mean an attitude of indifference as to whether right or wrong prevails in Europe. Naziism and Communism are both abhorrent to Americans, and when they appear to be acting in concert they form a menace to civilization itself, the gravity of which can scarcely be over-emphasized. These are definitely evil and materialistic philosophies—of that we have no doubt.

But the question is not as simple as that. The modern world is a complexity of interacting forces, the delicate adjustment of which can be easily thrown out of balance. War is itself an evil thing, and we must needs hesitate and consider carefully before we invoke one evil in a vain attempt to eradicate another.

IS IT yet too late to bring order out of the chaos that impends, and to save Europe and the world from the catastrophe of an even greater and more disastrous war than that of 1918? No major attack has yet been launched by either side in the crucial theatre of the Western front. London and Paris and Berlin are still unbombed. The belligerents are still in a preliminary stage of jockeying for position. Is there **not** someone, somewhere, strong enough to call a halt while it is yet possible? . . . Perhaps there is Someone, and perhaps He is in some mysterious way holding in leash the forces of destruction, until men come to their senses and turn from the evil way of war.

What is our Christian duty under these strange and un-Christian circumstances? Shall we say that it is a matter of no concern to us that vigorous minorities have been liquidated, that Jews and Catholics and Protestants have been persecuted, that weaker states have been overrun by stronger ones, that civil liberties have been violated and suppressed—and that all of these things are continuing today? Are we to overlook

the fact that one nation is determined by force of arms to continue and extend these practices, and that other nations have taken up arms in opposition?

We cannot, we must not be indifferent to these things. But we must not let our indignation drive us to false and hasty conclusions. As Christians and as Americans we stand for our cherished rights of life, liberty, and the pursuit of happiness. We are convinced that these can best be preserved through the way of democracy. But how can we preserve our democracy? Could it survive a disastrous war? Would it not in fact be the first victim if we were to enter into war?

We have in a previous editorial quoted the strong words of Herbert Hoover urging that America stick to the paths of neutrality and democracy, for the preservation of our own liberties and the future rebuilding of a war-torn world. No living American knows as well as the wartime head of the Belgian Relief Commission what modern warfare means in terms of the suffering of civilian populations; of hatred and lies, of broken promises and shattered moral concepts; of all the evil influences of the invisible forces that foster the war spirit. We quote again his words in one of the strongest articles he has ever written, published in the *Saturday Evening Post* for October 28th under the compelling title, *We Must Keep Out*:

"I spent nearly a score of years from the outbreak of the great war in 1914, dealing with these forces," he writes, "and I may sum up my conclusions at once: America must keep out of these wars. It can keep out of these wars. It has nothing to fear for our own independence from the result of these wars. This is no case of 'hope' that we may stay out of war; it is the time for will and inflexible resolution to stay out. Our greatest service is a strong America to aid the rebuilding of a European world which will be tottering no matter who the victors in this war may be. Our greatest service to civilization is to put our own house in order and maintain true liberty upon this continent. For it may be that otherwise liberty will sink for centuries in the night of despair."

LET no one think that this is a counsel of selfishness, or that it springs from lack of sympathy with the oppressed peoples of Europe. Rather it arises from a firm conviction that under modern conditions a nation cannot preserve its civil liberties by war, because liberty and democracy are the first victims of modern war. Britain and France have already had to adopt a large measure of the totalitarianism that they are fighting in order to wage efficient war upon it, and if the war is a long one they must inevitably turn even farther from the ways of democracy. The May bill, ready to be introduced into our own Congress if we should enter the war, would make America overnight almost as stern a dictatorship as that of Nazi Germany, lacking only the pagan ideology—which might well follow closely on its heels.

No, if we really believe in the ideals of life, liberty, and the pursuit of happiness, of tolerance and democracy, of love for our fellowmen of every race and creed, we cannot promote those ideals through the medium of war, however "just" the cause may appear to be. How can life be preserved by taking life, liberty by suppressing liberty, happiness by bringing bereavement, suffering, and grief into countless thousands of families? How can tolerance be promoted by fostering hate, or democracy by conscripting the flower of our young manhood and sending them forth to die on foreign soil, or to return to us with minds and bodies shattered and souls warped and blackened?

Nor are those persons right who claim that we shall lose

our national honor if we remain aloof from the conflict ideologies in Europe. What is national honor, anyway? En Ludwig may have been too cynical when he wrote: "National honor—sometimes called prestige—is the corollary of heroic death. Both have been invented to arouse quiet, reasonable men to that fury which is indispensable to any attempt to storm an enemy position." But the fact is that war is no more a sensible way for the defense of national honor than is duelling for the defense of personal honor. Did Sweden and Norway, or hardly little Switzerland, lose their national honor by remaining neutral in 1914-1918? Yet they were, and are, much closer to the scene of conflict than we, and much more immediately concerned in the results.

America can best serve the world, not by taking part in free-for-all war nor by being jealous of her national honor but by standing firmly as a towering citadel of liberty and democracy in this western hemisphere, determined to keep the materialistic ideologies of central and eastern Europe from corroding our own free institutions and ready to extend a friendly and helping hand to any nation that evidences a desire to build rather than to destroy. "Love your enemies," said our Lord. Impractical idealism? Look what the contrary policy has done to the world.

Armistice Day this year should be observed not as a festival but as a day of corporate penitence for the sins of the world, our own as well as those of others, that have made this war possible; and of determination that the outcome of this war, be it long or short, shall be a genuine peace, and not simply another armistice for 10, 15, or 20 years.

In time of war, prepare for peace!

Join the Red Cross!

ONCE again the American Red Cross is launching its annual membership campaign. This year, because of increased demands upon it threatened by the war situation, communities are asked to disregard membership quotas, and an effort is to be made to enlist as many members as possible.

There is no relief agency of more widespread effectiveness or with a better record of service to distressed humanity than the Red Cross. Is there famine in China? The Red Cross will help the refugees. Is there an earthquake in Chile? The Red Cross will be on the job. Is there a flood in the Ohio and Mississippi valleys? The Red Cross is ready to go into action. Indeed often the very newspaper that brings the first news of a disaster carries also wirephotos of the Red Cross relieving suffering; for in recent years the Red Cross has developed a staff of reserve physicians, surgeons, nurses, and other professional workers ready to go into instant action whenever and wherever they may be needed.

Now the war in Europe places an added burden upon the American Red Cross. Wherever there is human need and suffering, the Red Cross must be on the job. Refugees must be cared for, and transported to places of safety. Prisoners of war require special ministrations. Children who are victims of war conditions must be fed and clothed. Three commissioners of the American Red Cross have just flown to Europe to consult with officials of the International Red Cross at Geneva as to the most effective ways in which our branch of this world-wide humanitarian organization can cooperate in relieving war suffering, especially among non-combatants.

The American Red Cross is a worthy enterprise in which every citizen should have a share. We hope that Churchmen, especially, for whom the relief of human suffering is a primary religious obligation, will respond generously to the annual Red Cross roll call.

Anglo-Catholic Pioneer

NEXT Sunday the Rev. Archibald Campbell Knowles will be honored at a solemn High Mass in Philadelphia in commemoration of the 40th anniversary of his ordination into the priesthood, and of his rectorship of St. Alban's church, Philadelphia. The occasion is one of Church-wide interest, as Fr. Knowles has been a pioneer and noted champion of the Anglo-Catholic cause throughout his ministry.

Rarely in the history of the Church has a priest of such ability served his entire ministry in a single parish. This Fr. Knowles has done despite many attractive calls elsewhere, including St. Alban's from the status of a mission to that of a self-supporting and influential parish, because of his desire to make it a veritable shrine for the teaching and practice of the full Catholic faith in a setting of unusual beauty. This was done through the rebuilding of the church in 1915 in a century French decorated Gothic, as a memorial to his father and mother, and through the maintenance of daily Masses and weekly sung Masses with all of the traditional pomp of the Church.

But Fr. Knowles has exercised a greater influence upon the Church through his books, particularly *The Practice of the Christian Religion*, which has long been one of the most popular manuals of instruction and devotion in the Church, having been reprinted more than 50 times. This book, worthy to be counted among the tradition of the great devotional manuals of the Church, has been continued in their several generations by such noted Churchmen as Lancelot Andrewes, John Henry Hobart, and Canon T. Carter, has exercised a profound influence upon the spiritual development of many thousands of Churchmen on both sides of the Atlantic, and continues to do so.

We join with the many friends and admirers of Fr. Knowles in congratulating him on this happy occasion, and wishing him *multos annos*.

Frank H. Nelson

DEVOTED pastor, a distinguished Churchman, and a Christian gentleman—such, to a remarkable degree, was Rev. Dr. Frank H. Nelson, who died last week. Rector of Christ church, Cincinnati, for 39 years and a tower of strength to every good cause, Dr. Nelson had the satisfaction of seeing his life work pass into younger and stronger hands capable of continuing it ably, but he was not able to enjoy for long the rest and retirement that he had so amply earned. He was a man of vigor, tireless in his devotion to our Lord and His Church—a truly Evangelical Churchman. May he pass on with strength to strength in the larger life to which he has been called, and may he continue to grow in the love and service that were the characteristic notes of his earthly life!

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the purpose.]

CHINA EMERGENCY FUND

P.	\$15.00
H. S.	7.00
	\$22.00

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

B. C., In Memoriam	\$50.00
P.	15.00
F. B.	5.00
H. M.	5.00
C. Shafer	5.00
	\$80.00

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Heavenly and Earthly Citizenship

23D SUNDAY AFTER TRINITY

NOVEMBER 12TH

THE *Epistle* expresses St. Paul's anxiety that the Church may be delivered from wrong-living Christians, who are "enemies of the Cross of Christ" (the Bible never shrinks from calling things by their names): "for our citizenship is in heaven." We are citizens now of the heavenly City of God; therefore we are bidden to "lift up our hearts" and join in the worship of all the company of heaven: and we believe that in the life of the world to come this "body of our humiliation" (the body which we now have) will be transformed into a glorious resurrection-body. That is why it really matters how we live now on earth.

That is also why, in the *Gospel*, our Lord says, "Render unto Cæsar . . . and unto God." To Cæsar, to the King and to the State, we are to "render" (to give back) the duty which we owe, and take our full share in the life of earthly citizenship. For the State is ordained by God to organize the life of the commonwealth (see the *Epistle* for Epiphany IV). But at the same time the Church is called to witness to "the things that are God's"—to bear witness that material well-being is not everything. For it is only by faith in the things that are eternal, by faith in our citizenship in heaven, that we can live rightly as citizens of the earthly State.

Grant, therefore, O God, that those things which we ask faithfully—both temporal and spiritual blessings—we may obtain effectually.

Refugee Farming in Oxfordshire

FOR 10 years Tythrop House, Kingsey-near-Thame, Oxfordshire, a stately 17th century mansion, had been derelict. Today, however, it is a hive of activity, its lofty rooms are in workmanlike—although not elegant—order, and its grounds are the admiration of the villagers.

The house now contains 125 young German-Jewish refugees, including 15 married couples, who cultivate the 140 acres of surrounding farmland known as Foxhill Farm. The farm has been organized into a coöperative society, registered under the Industrial and Provident Societies Acts as the "Tythrop House Agricultural Estates, Limited." Shares are £1 and each member has one vote. It is hoped to make the society self-supporting within two years.

The work of the refugees, who have been lent the farm by Magdalen college, Oxford, began some months ago, after a committee formed in London succeeded in obtaining the initial sum from the German-Jewish Aid Committee and from private sources. A number of the workers were formerly at the well-known Jewish Landwerk-Neuendorf farm in Germany, and they and an English farmer instruct the others. Farming arrangements have been directed by Professor C. S. Orwin of Balliol college, Oxford, and marketing was developed under Mr. J. Read, Manager of the Oxford and District Coöperative society, which has agreed to market the produce and grant credits.

The refugees are trained in all branches of agriculture and dairy farming (they have 16 milk cows), and every night the duties for the following day are allotted. During term-time, undergraduate volunteers come from Oxford to teach them English. The farm is run on democratic lines, with leaders elected by the workers.

—*Jewish Chronicle*.

The Journals of Kierkegaard*

By Mother Mary Maude, C.S.M.

READERS of Walter Lowrie's biography of *Kierkegaard* (also published by the Oxford University Press) will have been looking forward to the promised publication of the *Journals* and readers of the later volume will need the biography as a background for the understanding of the journals. The two volumes are complementary. The journals are autobiographical only in a limited sense. They consist chiefly of jottings of various lengths (each numbered for convenience of reference), possibly written with an eye to posterity, but not for publication during the author's lifetime; and they cover a wide range of interests. Searched into for philosophical matter they yield little; they contain more of theological and religious musings; but the main line of interest is for the most part psychological, and lies not only in Kierkegaard's acute reflections on other men and on himself but chiefly in the revelation of his own religious development.

A striking instance of his penetrating self-knowledge of his own religious development is found in the analysis of his lifelong suffering, which he sees to be "bordering upon madness, and which must have its deeper roots in a disproportion between soul and body; for (and that is what is extraordinary) it has no relation to my mind. On the contrary, perhaps because of the strained relation between soul and body my mind has received a tensile strength that is rare" (Section 600).

Kierkegaard was a Lutheran, saturated with Lutheran theology from his childhood. Nevertheless, he did not hesitate to criticize and to correct Luther's teaching, and more than once shows that he had thought himself into an essentially Catholic attitude on matters of doctrine or opinion. Whatever else may be discerned in his complex personality, he was fundamentally religious. The whole story of his interior life is that of his relationship with God, whose existence he never doubted, while he also never doubted God's interest in himself, and this he expresses at times in a naïve manner. In 1849 at the age of 35 he says: "I am now experiencing what it means to be a child in relation to God" (860). And later in the same year: "To have to say how I spend my time in prayer, how it is that I really live with God like father and son: that baring of myself, if I may so describe it, I find so difficult, so difficult; my inwardness is too true for me to be able to talk about it" (894). But he writes of it frequently. His God-relationship is the background of the journals as it was the deep undertone of his whole life.

There are three notes that run through the story of this relationship: the notes of penitence, of thanksgiving and joy, and of sacrifice and suffering. A few quotations may serve as characteristic illustrations. He speaks of himself as "a penitent of whom God can demand anything" (939). Somewhere in his memory there is an act, or an attitude and a series of actions, that call for lifelong penitence. His conception of the way of a penitent is thus expressed: "This is how I understand the relation between *satisfactio vicaria* and man's expiation of his own sins. On the one hand it is of course true that through Christ's death sin was forgiven; but on the other hand man is not lifted from his former state, the 'law of sin' as St. Paul says (Rom. vii. 25), as though by magic. He has to return along the road he went whilst the consciousness that his sins are forgiven buoys him up and gives him the courage to defy despair—like a man who, fully conscious of his sin,

gives himself up and then freely goes to meet death, even death of a malefactor" (116). In thankful remembrance the forgiveness of his sins and all God's goodness to him feels that all that has been done for him is "indescribably" and he says "the more I think upon all that has been vouchsafed me the greater my desire for an eternity in which to thank God" (813). He subscribes in many ways to the truth of Paul's teaching concerning exceeding joy in tribulation.

THE third characteristic noted above is the undoubted keynote to his whole life. He looked upon himself as set apart by God for a special purpose, to be accomplished at the price of great suffering, willingly accepted. He declares that in every generation there must be one or more men marked out for sacrifice, and he regards himself as such an one, a man from birth destined to be sacrificed. In a poetical passage long for quotation in full, he conceives himself to be among a thousand voices, beneath all the happy, exultant soprano "supporting them, as it were, like the bass part . . . the *profundis* which issues from those who are sacrificed" (1260). He sees himself as an instrument in the hands of God to be attuned by adversity. His own particular suffering is traceable, he thinks, to an inner conflict, that he never escapes, to a continual misunderstanding of himself by all his contemporaries, and in his later years to the external ridicule and obloquy that he deliberately brings upon himself by inviting the *Corsair* to attack him. His own attack upon the Danish Church is undertaken in a spirit of martyrdom.

These three notes of penitence, joyful thanksgiving, and sacrificial suffering are ever to be looked upon as definite marks of sanctity. And so the question arises: Was Kierkegaard a saint? At once, other traits spring to mind. He was undoubtedly introspective and self-centered. He was vividly conscious of his own superiority to all other men of his age and country, and of the certainty of the fame and the fruitfulness of his work after his death. As to this last conviction his prophecy has been fulfilled; and it may well be true that, not his rare intellectual gifts, but his yet rarer powers of self-devotion have been the fructifying element, for this fruitfulness of his thought and its remarkable power of inspiring all sorts of thinkers, Protestant and Catholic, Jews and unbelievers, are without question. Only too slowly is this coming to the knowledge of English readers.

A MERE glance through the journals might convince anyone that in Kierkegaard there is a very complex and even contradictory personality: we find great humility and self-abasement with a sense of his own unique powers, "strung whole tone higher than other men" (928), and a love for the ordinary man, so he declares, together with vituperative abuse of the "masses." We are face to face with an enigma, surely, and Kierkegaard would have delighted in the verdict.

The translator has produced a version which claims to be literal and is rendered in idiomatic English. He has given what appears to be a well-considered selection from the voluminous Danish journals, together with a useful introduction. The appendices include some reminiscences of Kierkegaard by a niece and two brief sets of Recollections by contemporaries that throw some odd side-lights on his character. The difficult matter of indexing the journals has been sufficiently well accomplished.

* THE JOURNALS OF SOREN KIERKEGAARD. A Selection edited and translated by Alexander Dru. Oxford University Press. Pp. lxi+603. \$7.00.

What the Young People Think

About Presbyterian-Episcopal Reunion

By the Rev. Norman Adams and the Rev. Allen Brown

DOES youth want Church unity? What do Presbyterian and Episcopal people think about each other's Churches? Are the young more liberal or more conservative than the older generation? Does the "Church of the decade" favor a union of the Presbyterian and Episcopal churches?

To determine an accurate answer to these questions would require an exhaustive questionnaire, conducted among representative parishes of both communions. Only such a far reaching inquiry can fully interpret the mind of youth and its attitude toward the highly important subject of Church unity. However, a questionnaire submitted to a limited number of representative Presbyterian and Episcopal young people indicates something of what we may expect to find among similar groups throughout the Churches.

The questionnaire discussed in this article was submitted to the Young Peoples' fellowship and the Christian Endeavor society of the Episcopal and Presbyterian churches, respectively, in Richfield Springs, N. Y.

Richfield Springs is an eastern village of about two thousand people. It is sufficiently near New York to reflect urban influences, sufficiently rural to indicate the attitude of country life. The two churches do not indulge in union services but are generally friendly with each other. As is usual, both represent similar social levels. Members of both churches belong to the same lodges, the same bridge clubs, and the same civic organizations. They engage in similar business enterprises, and marry into one another's families. It is a picture which might be duplicated, again and again, throughout the United States.

The Presbyterian church is an average Presbyterian church, with approximately 400 baptized members, many of whom come from other Protestant Churches not represented in the community. The pastor is liberal in his theology and favors a moderately liturgical type of worship. The young peoples' Christian Endeavor society has 20 active members of high school age, 15 of whom are communicants of the Presbyterian church.

The Episcopal Church also has about 400 baptized members. As regards Churchmanship it is a "middle of the road" church, although vestments and altar lights have been used for many years. The rector is probably best described as a "Prayer Book Catholic." The Young Peoples' fellowship also has about 20 members, of whom three-fourths are communicants of the Episcopal Church.

Young people might be expected to look at the whole question of Church unity without the prejudices of an older group. They lack the long background of particularized modes of religious thought and action. Youth is usually regarded as liberal in its viewpoints. Yet, these young people revealed a surprising conservatism toward any proposal for the unity of the churches. Less than one third of the combined groups gave an unqualified "Yes" to the question, "Would you like to see the Presbyterian and Episcopal Churches united?" More than half replied with an absolute negative. It is interesting to

THE REV. MR. ADAMS, Presbyterian pastor, and Fr. Brown, Episcopal rector, of Richfield Springs, N. Y., used a questionnaire to sound out their young people's organizations on reunion. Some of the surprising results obtained are described in this article.

observe that only two out of 29 considered the Episcopal Church most like the Presbyterian, and only one thought the Presbyterian most like the Episcopal. Again, over half of the combined groups did not feel that there are "too many Churches."

Twenty out of 29 could think of nothing specifically disliked about the Church to which they belonged. They were, however, somewhat vague in their dislikes about the other communion; one objected to the fact that the Presbyterian minister did not "dress"! Another said there was "too much spooky business and witch-craft" about the Episcopal Church.

WHILE the tendency of both groups was conservative, it will be noticed that, as might be expected, the Presbyterians were a little more sympathetic toward the general idea of Church unity.

We turn now to the questionnaire itself, and to the answers which were given in written form:

(1) Do you think there are too many Churches?

	PRESBYTERIAN	EPISCOPAL	TOTAL
Yes	8	5	13
No	6	9	15
Blank		1	1

It is safe to assume that most adults would say there are too many churches. One hears the sentiment on every corner; it is read in every magazine. Yet, these young people are not distressed by the divisions of Christendom; in fact, over half of them are quite satisfied.

(2) What Church is most like the Presbyterian?

The young people gave a variety of answers to this question. Four Presbyterians suggested the Methodist Church (probably because they have union Lenten services); three the Lutheran; two the Dutch Reformed. The Baptist, Congregational, and Episcopal Churches each were once mentioned. The Episcopal young people were a little more definite. Ten replied Methodist; three Baptist; one Episcopal. The fifteenth did not know except that it "certainly was not the Episcopal."

(3) What Church is most like the Episcopal?

Of 29 young people 23 replied "Roman Catholic" to this question, but most of them omitted the word "Roman." There were three blanks and one each for the Methodist, Presbyterian, and Orthodox Churches. In the light of this and the preceding question it is obvious that for the average young person the Presbyterian Church resembles many other Protestant bodies, while the Episcopal Church has practically no such Protestant connotation.

(4) In what ways are the Presbyterian and Episcopal Churches alike?

The answers to this question were not particularly important. A few mentioned similarity in major beliefs and in social outlook, but the most significant fact in their answers was that they were unable to suggest similarities except in those things which all other Christian bodies also have in common.

(5) Name some ways in which they are different.

An overwhelming number agreed that there are significant

differences in ceremonial and in sacramental use. Eighteen mentioned differences of ceremonial, ranging from the presence of Eucharistic vestments to the absence of women's hats; fourteen pointed out differences in sacramental faith and practice; only one found any difference in apologetic and his observation was inaccurate.

(6) *Would you like to see the two Churches united?*

This question has already been commented upon; it is now necessary to give only the summary of their answers:

	PRESBYTERIAN	EPISCOPAL	TOTAL
Yes	7	2	9
No	4	11	15
Conditional or blank	3	2	5

(7) *Do you believe the Apostles' Creed?*

All but two replied, "yes," and these two (one equivocal and one blank) were from the Episcopalians!

(8) *The Nicene Creed is (a) another name for the Apostles' Creed, (b) a Reformation statement of belief, (c) a form of the Creed used at Holy Communion, (d) a liberal interpretation of the Apostles' Creed.*

	PRESBYTERIAN	EPISCOPAL	TOTAL
Right Answer	5	10	15
Wrong	4	4	8
Blank	5	1	6

In view of the fact that the Presbyterian Church does not use the Nicene Creed at any time (the proposed concordat notwithstanding) these Presbyterian young people did very well in their answers to this question.

(9) *When were you made a member of the Church?*

	PRESBYTERIAN	EPISCOPAL	TOTAL
Right	5	7	12
Wrong or blank	9	8	17

Two from each group said, "never," which might be the correct answer. The five wrong Episcopal answers were "Confirmation." Most of the Presbyterian answers were blank rather than wrong. Two of the Episcopal answers counted as correct were "Baptism and Confirmation."

(10) *What things do you particularly like about your own Church?*

Disregarding such irrelevancies as "sermons, organist, and minister," there were ten things liked by the Presbyterians, all of which come under the head of the liberal informality of Presbyterianism. The Episcopalians were more emphatic in what they liked about their own Church, listing 22 things in all (vestments, sacraments, lack of compulsory confession, etc.); five said, "Everything," an answer only an Episcopalian would give!

(11) *What do you dislike about your own Church?*

The answers to this question were less emphatic. Three Presbyterians could think of nothing disliked; neither could nine Episcopalians. On the other hand, one Presbyterian disliked the Presbyterian Communion service and one Episcopalian disliked the Episcopal practice of kneeling for prayer.

(12) *What do you like about the other Church?*

Eight Presbyterians said they liked the "formality" of the Episcopal Church by which they meant such things as chanting, vestments, the altar, candles, etc. The Episcopalians were vague in their answers: five said, "Nothing." There were twelve blanks, six from each group.

(13) *What do you dislike about the other Church?*

While the preceding question showed that eight of the Presbyterians liked the liturgical character of the Episcopal Church, the answers to this question showed that the other

six disliked such things as kneeling, the common cup and formal service. Ten of the Episcopalians had no specific dislikes and the remaining five mentioned such things as the presence of candles, reverence, and hats!

(14) *Do you believe Jesus Christ is really and truly present in the Holy Communion?*

	PRESBYTERIAN	EPISCOPAL	TOTAL
Yes	8	10	18
No	1	1	2
Blank or equivocal	5	4	9

From the sacramental standpoint the answers to this question are particularly significant. There is nothing surprising in the answers of the Episcopalians. However, the replies of the Presbyterians indicate that, contrary to common opinion, they do hold to Calvin's belief in the Real Presence.

(15) *What are the two Sacraments according to both Churches?*

	PRESBYTERIAN	EPISCOPAL	TOTAL
Named both	2	0	2
Named one	7	10	17
Wrong altogether	1	1	2
Blank	4	4	8

(16) *What do we mean by the Incarnation? (a) the Baptism of Jesus, (b) the doctrine of the Trinity, (c) the inspiration of the Bible, (d) God in the Person of Jesus Christ, (e) the taking of Communion.*

	PRESBYTERIAN	EPISCOPAL	TOTAL
Right	4	6	10
Wrong	4	5	9
Blank	6	4	10

(17) *What do we mean by Predestination? (a) the majesty of God, (b) free will, (c) the sinfulness of man, (d) everything in the world ordered and controlled by God, (e) the Church is supposed to be supreme in life.*

	PRESBYTERIAN	EPISCOPAL	TOTAL
Right	6	5	11
Wrong	5	5	10
Blank	3	5	8

(18) *What do we mean by "Apostolic Succession"? (a) the success of the Apostolic Church, (b) the order in which the disciples were seated at the Last Supper, (c) the unbroken descent of an authoritative Christian ministry from the time of the Apostles, (d) vestments worn by bishop.*

	PRESBYTERIAN	EPISCOPAL	TOTAL
Right	4	2	6
Wrong	7	10	17
Blank	3	3	6

WHEN we examine these last four informational questions together we discover an amazing lack of information about the traditional theology of both groups. We are surprised at the poor answer of the Presbyterians in regard to Predestination, and the even poorer answer of the Episcopalians on Apostolic Succession. The fifteenth question shows that the number of sacraments is not a vital question among these young people, and that Holy Baptism does not seem anywhere nearly as important to them as Holy Communion.

We must conclude that these young people, rightly or wrongly, are much more interested in worship, in ceremonial and in sacramental practice than in theology. They are keenly aware of many external differences between the Presbyterian and Episcopal Churches, but they are agreed in such great things of Christianity as the truths of the Apostles' Creed, the doctrine of Christ's Presence in the Eucharist, and the obligation of worship to be worthy of the One adored. Is this a basis for unity?

NEWS OF THE CHURCH

Frank H. Nelson Dies, Aged 70 Years

Deed Cincinnati Clergyman Served Christ Church for 39 Years; Was Deputy to Many Conventions

CINCINNATI—The Rev. Frank Howard Nelson, rector of Christ church, Cincinnati, from 1900 until a few months ago when he was succeeded by the Rev. Nelson M. Burroughs, died at North Marshfield, Mass., October 31st. He was 70 years old.

Born in Hartford, Conn., Frank H. Nelson was the son of Henry Wells and intense Chew Lewis Nelson. In 1890 he received the degree of Bachelor of Arts from Hobart college, and later he received a degree of Doctor of Sacred Theology. In 1894 General theological seminary gave him the degree of Bachelor of Divinity, and in 1935 the degree of Doctor of Sacred Theology. The University of Cincinnati made him a Doctor of Laws in 1935.

Frank Nelson became a deacon in 1894, Bishop Potter ordained him priest in 1895. In 1907 he married Mary Eaton. From 1894 to 1899 he was assistant at George's church, New York, and for the next year he served as assistant at Christ church, Cincinnati. In 1900 he became the rector there.

He was a deputy to General Convention in 1904, 1916, 1919, 1922, 1925, 1928, 1931, 1934, and 1937. He was also a trustee of the Church Pension Fund.

Christ church, where he was for so long rector, was founded in 1815. It is the largest and wealthiest church in the diocese of Southern Ohio. There are few churches of any denomination with as large and active a parish program, it is said.

ILL SINCE LAST SUMMER

Dr. Nelson had been ill since last summer when he left Cincinnati on his vacation. During the summer he suffered two heart attacks. He was unable to return October 1st for the installation of his successor at Christ church. A third heart attack occurred only a few days before Dr. Nelson's death.

The body was returned to Cincinnati November 2d, and lay in state in Christ church chapel for two days. Throngs of parishioners and town people filed by in tribute to the late leader. The community had been profoundly shocked by the loss of the man called by many Cincinnati's first citizen.

Funeral services were held November 4th in Christ church, with Bishop Hobson of Southern Ohio officiating, assisted by the rector, and with many of the diocesan clergy and representatives of other dioceses in attendance. Burial was in Spring Grove cemetery.



DR. FRANK H. NELSON

Quincy Clergy Uphold Anti-Concordat Stand

PEORIA, ILL.—“Hearty approval” of the open letter by Bishop Manning to the Commission on Approaches to Unity, which asked that the proposed concordat with the Presbyterian Church in the USA be withdrawn, was expressed by the clergy of the diocese of Quincy at their annual fall conference.

The conference, meeting in Christ church, Moline, on October 4th, unanimously adopted the following resolution:

“Resolved, that the Bishop and other clergy of the diocese of Quincy, express their hearty approval of the open letter sent by the Rt. Rev. William T. Manning, D.D., Bishop of New York, to the members of the Commission on Approaches to Unity, in regard to the proposed Concordat between the Episcopal Church and the Presbyterian Church, as published in the October 4th issue of THE LIVING CHURCH, entitled A Plea for Peace and Unity.

“Be It Further Resolved, that notice of this action be sent to the leading Church papers and to the chairman of the Commission on Approaches to Unity, and to the Presiding Bishop of the Church.”

Bishop-Elect of Nebraska Announces His Acceptance

CHICAGO—Acceptance of his election as Bishop of Nebraska, subject to confirmation by the bishops and standing committees of the Church, has been announced by the Rev. Howard F. Brinker, rector of St. Bartholomew's church, Chicago, who was named to succeed Bishop Shayler, retired, at a special convention held in Trinity cathedral, Omaha, on October 19th.

Fr. Brinker, whose election was voted on the first ballot, becomes the fifth bishop of Nebraska, which embraces an area of some 22,597 square miles and has a population, according to the 1930 census, of some 907,000 persons.

Neutrality is Urged by Presiding Bishop

Says We Can Render no Service to Justice or Peace by Taking Part in European War

ST. LOUIS—The United States would render no service to the cause of justice and permanent peace by taking active part in the European war, the Presiding Bishop declared November 5th in his first outspoken statement on the war since it started.

While coming out flatly in opposition to the United States' entry into the war, Bishop Tucker warned that no “system of quarantine” can permanently safeguard America from what he termed the “moral plague” now raging in Europe. He further pointedly said that geography rather than any “superior virtues” have thus far prevented America's involvement in the conflict.

Bishop Tucker made his statements in two different addresses, one at Christ church cathedral in St. Louis, the other over a nation-wide network of the Columbia broadcasting system, as a feature of the Episcopal Church of the Air.

Taking as his subject Our Present Day, Bishop Tucker said:

“The World war, waged with the professed purpose of saving the gains of the human spirit during the past century, of upholding liberty, conserving democracy, and putting an end to war itself, not only failed to achieve these ends but intensified the very evils against which it was supposed to be directed.

AMERICA INFECTED TOO

“It may be thought that while we in the United States have suffered from some of the evils induced by the World war, we have at least avoided thus far the misfortune of being embroiled in the present European conflict. If we are honest with ourselves, we cannot fail to recognize that this is due more to our geography than our superior virtues. A candid diagnosis will disclose that we are infected with the same moral disease germs that have in other parts of the world produced such terrible consequences. Christ's words apply to us—‘Think not that those upon whom the tower in Siloam fell were sinners above all men. Except ye repent, ye shall all likewise perish.’ The circumstances which have hitherto protected us against the consequences of our faults may change.

“Nations have become so intimately related that we can no longer be indifferent to conditions that prevail in even far distant places. The outbreak of a moral plague in Europe or in Asia endangers the welfare of America. There is no system of quarantine that can permanently safeguard us.

“The present duty of Christians is plain. We must give ourselves to the work of restoring faith in God where it has been lost and of developing such faith in places where it has been non-existent. This is the significance



ST. ANDREW'S CHAPEL, ENCINITAS, CALIF.

This little chapel was built from plans made by Thomas Preston, architect, who donated his services, and by the labor of Episcopalians and other interested townspeople in Encinitas and Leucadia, Calif.

of what is ordinarily termed the domestic and foreign missionary work of the Church.

NOT DIRECTLY INVOLVED

"We as a nation are not directly involved in the conflicts which are causing so much distress and confusion in Europe and in Asia, but this does not mean that we are absolved from responsibility for endeavoring to bring the nations of the world back into the paths of justice and peace. Justice and peace cannot be established by force or through armed conflict. The war to end war proved to be a breeder of new wars.

"As a nation therefore we would not render the best service to the cause of justice and peace by taking part in any of the conflicts being waged.

"Again our responsibility for helping establish justice and peace will not be fulfilled by pronouncing judgment as to which of the contending nations is right and which is wrong in its war purposes. We have learned from experience that even if all the right lay on one side, the triumph of that side would not necessarily insure the establishment of justice and peace in the world. By pronouncing judgment, there is danger of our lessening our qualifications for assisting in the ultimate establishment of justice and peace. With that in mind, Christians will pray that it may be possible for our country to preserve its attitude of neutrality as a nation, even though as individuals our sympathies are definitely with one side or the other.

MAKE AMERICA CHRISTIAN

"Our primary responsibility as Christians living in a neutral nation is to use every effort to make our country in reality Christian. Neither as individuals nor as a nation can we claim that we have those moral characteristics which are requisite for the establishment in the world of permanent justice and peace. We must strive to prepare ourselves morally and spiritually so that we shall be ready to embrace the opportunities for service that will come when the war is over.

"Such moral preparedness cannot be hoped for simply through human effort. We must make God a real factor in our thought and activity. We must pray, 'Lord, increase our faith.' We must offer ourselves and our resources to God to be used by Him as the means through which this prayer is to be answered.

"The extent to which God is able to use America as an agency for the establishment of ultimate justice and peace will depend upon the extent to which we Christians of America put ourselves and our resources to work in God's service. We must not be content with the effort to make America Chris-

tian. Our aim must be a Christian world. This alone can insure permanent peace and well-being.

"I call you to a larger loyalty and increased devotion to your Church. Give yourself and all that you have unstintingly to the cause of Christ. Only thus can we meet our present duty."

Pastoral Letter Issued by Old Catholic Bishop Shows Results of Nazi Propaganda

Something of the state of mind of at least one group of sincere and pious Christians, now defended in Germany from all but official Nazi propaganda, may be gathered from the following pastoral letter, recently sent out by Old Catholic Bishop Kreuzer of Bonn:

"Last year's fond hope of the dawn of world peace has proved deceptive. Once again we see rising up against our people and land a hurricane of savage hatred, and statesmen who were not averse to recognizing our right to life have yet given in to this hatred and are now aiding and abetting it.

"We know very well here that the *Fuehrer* is aware of the horrors of war and would avoid it, so long as this is consistent with the honor and dignity of our nation; of this we have been witnesses even until now. But the war is now set a-rolling.

"We face the coming of great tribulation; no one foresees what the end will be; for many of us no sun of peace will ever dawn again. But this we do know. Ours it is to do our duty, even unto the end.

"As Christians we implore God, who has given unto us folk and fatherland and who will demand of us a strict account of our stewardship of this His gift, to give us strength constantly to do our duty, to keep us from vain glory in success and from despair in adversity; to keep us faithful and self-sacrificing in spirit, and never permit us to seek our own but ever strive for the good of all.

"As I constantly bear in a prayerful heart our congregations and their members, indeed all our nationals, so may you, too, never cease praying for each other and for all co-nationals; pray for the *Fuehrer* that God may grant him courage and wisdom, and to all his collaborators loyalty and prudence, and perseverance and fortitude to each and every fighter.

"And to all that are left behind may He give consolation and confident hope. Now may the peace of God, which passeth all understanding, keep the hearts and minds of all of us in Christ Jesus, our Lord."

Says Church Should "Go on Offensive"

Federal Council Message States "World at War" is Threat and Challenge to Church

NEW YORK (RNS)—A call to the Church to "go on the offensive" to combat the ravages of war," was issued by the Federal Council of the Churches of Christ in America, in its annual Armistice Sunday Message, just published here.

At a time when "conflict between nations and controversy between proponents of various policies threaten the unity of the Church," the Church must "bind a disintegrating world together and confront the prevailing secularism with a supreme loyalty to God," the message said.

"The Church of Christ is confronted with a world at war," it added. "This fact constitutes a threat and a challenge. Conflict between nations and controversy between proponents of various policies threaten the unity of the Church. The totalitarian state which is the characteristic regime of the nation at war, seriously interferes with the formal program of organized religions. The missionary enterprise and the ecumenical movement are disrupted by international conflict.

"But this situation is also a challenge and an opportunity for the Church to bind a disintegrating world together and to confront the prevailing bankrupt secularism with a resolute supreme loyalty to God.

"The Church must not assume a defensive attitude or resort to a defensive strategy. In the hour when men despair and their hearts fail them for fear, the Church must go on the offensive to combat the ravages of war and to draw men back to the foot of the Cross in humility and in confidence."

Dissent is Found Among Evangelicals in Germany

AMSTERDAM, HOLLAND (RNS)—The position of the Evangelical Church in Germany in wartime is obscure, but it seems clear that despite the formation of a "spiritual council," which aimed to bring the three parties of the Evangelical Church together, there is a strong dissenting body.

The Dutch Christian press agency reports that just before the outbreak of war a conference was called by Dr. Werner, leader of the chancery of the German Evangelical Church. This conference was attended by members of the three parties of the Evangelical Church—the "German Christians," the center group headed by Bishop Marahrens of Hanover, and some of Pastor Niemoeller's followers.

From this conference the spiritual council was formed, but it is understood that about half of the Niemoeller group vigorously opposed cooperation with the German Christians, declaring that such action meant the betrayal of the essential values of Christianity.

ten Boys' School in Newport, R. I.

Michael's School to Have as
headmaster Chauncey H. Beasley,
formerly of Pomfret School

NEWPORT, R. I.—Made possible by
the gift of the magnificent Cloyne
estate on Narragansett Bay here,
Michael's school, for boys who cannot
afford the more expensive private Church
schools, has been opened with Chauncey
Beasley as headmaster.

The school plan contemplates provisions
for both boarding and day students. Grades
range from sixth through first year high
school. There are three substantial build-
ings and other smaller buildings on the
property. Only one of the buildings is being
completed at present.

Mr. Beasley, the headmaster, was edu-
cated at Phillips academy, Andover, Mass.,
and Brown university. For five years he
was headmaster at Pomfret school, Pomfret,
Vt., and for 11 years headmaster of
St. John's school, Cooperstown, N. Y.

The purpose of the school is to give
the boys Christian training, sound scholastic
preparation, and instruction in the value
of work. The school, though having the
endorsement of the Church, is open to boys
of any Church affiliation.

Georgia Expects to Have Girls' Cottage Ready by Thanksgiving

SAVANNAH, GA.—Ground has already
been broken for a cottage, on the property
of the girls' home here, to provide living
and recreational quarters for the older
girls of the home, and the diocese of
Georgia expects to have the building ready
by Thanksgiving.

Plans for the building were drawn by
William Shellman Jr., a student at
Georgetown, and a grandson of the late
John P. Reese.

Colorado Church Marks 50th Year

WEEKER, COLO.—St. James' church here
marked its 50th anniversary October 21st
with Bishop Ingle of Colorado dedicating
the new structure. The Rev. William O.
Hards is vicar.

First School of Prophets Conference Held in West

SAN FRANCISCO—The first confer-
ence of the School of the Prophets,
previously announced as the College of
Teachers of the West, opened October
15th with 12 men in attendance. The
conference leader is Bishop Dagwell of
Oregon.

The chapter house of Grace cathed-
ral has been completely renovated and
furnished in preparation for the
school. Olympia, Oregon, Sacramento,
Los Angeles, and California were rep-
resented in the conference.



HEADS YOUTH

The Rev. Frederick H. Arterton, new secretary
for Youth in the National Council's Division of
College Work and Youth, took up his work,
November 1st, at the Church Missions House,
New York.

City Mission Worker Aids "Athenia" Survivors; Many Anglicans Among Refugees

NEW YORK—Miss Alice Palmer, the
Ellis Island representative of the New
York city mission society, assisted in the
name of the Church a number of survivors
of the torpedoed S.S. *Athenia*, who were
recently brought to New York Harbor by
the S.S. *Orizaba*.

In relating her experiences Miss Palmer
said:

"It was a pathetic sight at the docks when
they arrived. Many needed clothing. Some
were without funds for transportation to
their destinations. Others needed temporary
shelter. We all worked long and hard to care
for them. The American Red Cross gave
splendid cooperation.

"The refugees who were American citi-
zens were immediately helped on their way.
Those who were British survivors of the
Athenia were brought to Ellis Island in order
to settle the difficulties of not having pass-
ports, which were now at the bottom of the
sea. We cared for their physical needs, and
helped them to their destinations.

"In every instance except one the British
survivors were of our own Faith and com-
munion. It meant much to these shocked,
weary people to have the Episcopal Church
of America minister to them."

Mission in Mississippi

LOUISVILLE, MISS.—The first Episcopal
mission ever held here took place October
1st to 6th. The Rev. Charles Granville
Hamilton of Aberdeen was the missionary.
Although there are only three Churchmen
here, hundreds came to their first Epis-
copal service. He spoke to a thousand at
the high school, taught several classes on
current affairs, and spoke to the Rotary
on world conditions.

Three Priests Are Honored by Kenyon

Drs. Robbins, Grant, and Mercer
Received Degree When Centen-
nial of Bexley Hall Was Observed

GAMBIER, OHIO—Three priests of the
Church, the Rev. Dr. Howard
Chandler Robbins of General the-
ological seminary; the Rev. Dr. Frederick
Clifton Grant of Union theological semi-
nary; and the Rev. Dr. Samuel Browne
Mercer of Trinity college, Toronto, were
honored with the degree of Doctor of
Sacred Letters by Kenyon college here.
The occasion was the centennial of Bex-
ley Hall, observed October 22d.

Kenyon college was founded by Bishop
Philander Chase. In 1823, when he was
principal of an academy in Worthington,
he was distressed by the lack of Episcopal
clergy in the state. He determined to go
to England and persuaded nobles and cler-
gymen to finance the education of priests
for Ohio.

Church dignitaries at first thought the
Bishop's plan ridiculous. Both Bishop
White and Bishop Hobart objected. About
the only support he could get was from
Henry Clay, who gave him a letter of
introduction to Lord Gambier, the leading
layman in the English Evangelical party.
His trip was successful, despite more epis-
copal opposition.

By 1824 he had 50 students, in grades
from grammar school to theological school,
and in 1826 he established Kenyon college,
naming the settlement Gambier. By 1839
Bishop McIlvaine had become interested
in the work. He raised money in England
for Bexley Hall, once called the "finest
example of Tudor architecture in Amer-
ica."

At one time in Bexley Hall's history
there was only one student and one pro-
fessor. Now students come from every part
of the United States, the United Kingdom,
China, Korea, and Japan. More than a
third of Ohio's clergy have been Bexley
men.

First Liturgical Mission

NEW YORK—The Rev. Paul Severance,
OSB, conducted a Liturgical mission at
St. Ignatius' church here, beginning Octo-
ber 29th and continuing until All Souls'
day. This is believed to be the first Liturgi-
cal mission in the American Church.

Louisiana to Elect New Bishop in January, 1940

NEW ORLEANS, LA.—The council of
the diocese of Louisiana, it was an-
nounced last week, will hold a special
meeting January 23, 1940, at Christ
church cathedral here to elect a Bishop.
The council has twice elected the Rev.
Dr. Noble C. Powell, and he has twice
declined the election.

The 102d annual session of the coun-
cil will be held here the day after the
election of the Bishop.

1,500 Church School Workers at Meeting

Assistant Clergy of Trinity in Boston in Charge During Annual Service of Consecration

BOSTON—Fifteen hundred teachers and officers of church schools throughout the diocese of Massachusetts met in Trinity church, Boston, on the evening of October 29th for their annual service of consecration. Bishop Sherrill of Massachusetts preached.

The assistant clergy of Trinity, in charge in the absence of the Rev. Dr. Arthur L. Kinsolving, rector, were the Rev. Dr. William E. Gardner, the Rev. John U. Harris, and the Rev. Robert McConnell Hatch. Joining in the choir processional were the Rev. John S. Moses, chairman of the department of religious education; the Rev. Dr. Charles F. Lancaster, executive secretary of the department; and the Rev. Herbert L. Johnson, president of the Church School Union, under the auspices of which the service was held.

The presidents of the local branches of the diocesan Church School Union were also in procession: the Rev. Messrs. William E. Arnold, Merrimac; Bradford H. Burnham, North Shore; David W. Norton, Western; Chester A. Porteus, Charles River; Henry McF. B. Ogilby, Boston; Richard R. Beasley, Southern Boston; Stanley Ross Fisher, South Shore; Sherrill B. Smith, Southern; and George Wheatley, Middlesex.

The Church School Union with its main meetings, and its branch supper conferences, where leaders of church schools in the different communities meet for interchange of ideas and to hear speakers helpful to their work, is felt to be an important element in the progress of the church school in Massachusetts.

Fond du Lac Acolytes' Festival Brings Together Over 100 Boys

FOND DU LAC, WIS.—More than 100 boy acolytes of the diocese of Fond du Lac gathered at St. Paul's cathedral for the fourth annual acolytes' festival of St. Francis' guild on October 8th.

Each year the guild meets on the Sunday within the octave of the Feast of St. Francis. Fourteen parishes were represented this year, including a delegation from the Oneida Indian mission.

The oldest server present was the Rev. A. Parker Curtis who had served under Bishops Grafton and Weller and is now in the service of Bishop Sturtevant.

Presiding Bishop Committee Changes

NEW YORK—Robert Amory and the Rev. Dr. Harold L. Bowen have been appointed to the Joint Committee on the Status and Work of the Presiding Bishop. They succeed Judge Parker, deceased, and Bishop Randall.



DR. FRANKLIN AND PIPE

Lewis B. Franklin, treasurer of the National Council, found time between several speeches a day at the October conference of clergymen and laymen of West Missouri at Excelsior Springs to smoke his pipe frequently. Mr. Franklin some years ago declined a proffer of a partnership in the J. P. Morgan banking house to retain his Church post.

Michigan Church Schools Will Have Active Part in Local Missionary Program

DETROIT—The church school children in the 120 parishes and missions in the diocese of Michigan are going to have a real share, this year, in putting across the missionary program of the diocese.

It is the custom in Michigan for the children to gather a special Advent Offering for the use of the Bishop, and usually before the offering is taken Bishop Page has suggested a definite project to them. Recently he sent a communication to the church schools, suggesting that the 1939 project be the replacement of three of the automobiles used in the diocesan mission field.

"When I was a young missionary," Bishop Page wrote, "I had a mission church which took me every Sunday afternoon about five miles out into the country. That was about as far as one could drive for an afternoon service; but now many of our clergymen travel from 50 to 100 miles a Sunday, which would be impossible without an automobile. Indeed, the automobile has become one of the chief means of spreading the kingdom of Christ."

The new automobiles will replace those now in use in the Romeo, Flint, and East Tawas mission fields, and will become part of a fleet of 12 cars in constant use in the rural sections of the diocese.

Leave Numerous Bequests

ROCHESTER, N. Y.—The will of the late John and Caroline Hancock, it was learned recently, contained provisions for numerous bequests, among them \$5,000 to the Domestic and \$5,000 to the Foreign Missionary Society; \$1,000 to each of these churches, Epiphany, Ascension, St. Luke's and St. Stephen's; \$2,000 for work among Colored people of the diocese of Rochester; \$3,000 for assistance to students preparing for the ministry at Hobart college; \$1,000 to Salem Evangelical church here; and \$1,000 for Negro work in the diocese of Arkansas—a total of \$21,000.

Wider Observance is Asked for 150th Year

Presiding Bishop Wants Church to Continue Marking Birthdays of American Prayer Book

NEW YORK—Continuation of the celebration marking the 150th anniversary of the adoption of the American Prayer Book throughout the current season is recommended by the Presiding Bishop.

"Reports coming to me indicate a wider observance of October 15th as the anniversary of the adoption of the Prayer Book," says Bishop Tucker. "But it is hardly possible that every parish and diocese has had the opportunity to observe the occasion to the extent it warrants. Hence I suggest that those parishes and dioceses which have as yet taken cognizance of the event do so at some convenient time and that the importance of the Prayer Book be kept before our people."

The observance of the anniversary of October 15th was, as the Presiding Bishop observes, widespread. From all parts of the Church have come reports of special service, productions of the drama, *The Great Book*, and exhibits of historic prayer books.

PHILADELPHIA EXHIBIT

Christ church, Philadelphia, showed a priceless collection of Prayer Books and other historic objects, and, as evidence of wide interest in the event outside of actual Church centers, the Olivia Raney library, Raleigh, N. C., exhibited prayer books old and new, which were viewed by large numbers of interested visitors.

In the Raleigh library collection was a copy of the Prayer Book of 1785, London edition, printed in 1789, and an edition printed in Philadelphia in 1794, with other editions, some inexpensively bound for use by communicants, others elaborately bound for personal and altar use. The exhibit was arranged with the cooperation of Alexander B. Andrews, Raleigh attorney and Church statistician, and contained many books from his own collection.

Moving Pictures of Alaska Work Seen by Woman's Auxiliary Union

WALTON, N. Y.—The semi-annual meeting of the Woman's Auxiliary was held at Christ church, Walton, the Rev. Frederick H. Belden, rector, on October 25th and 26th. The gathering of 100 women represented all sections of the diocese. John E. Burleson of the Society for Visual Education showed his moving pictures of the Church's work in Alaska to the women.

Beginning with a celebration of the Holy Communion on Thursday, reports of officers and the address of the president, Mrs. Henry D. Rodgers, continued in the afternoon session, at which there was an address by the Rev. A. B. Parson, associate secretary for Foreign Missions.

Church of Epiphany Dedicated in N. Y.

Bishop Manning, Bishop Jones, and Mr. Suter and Son Take Part in Well-Attended Service

NEW YORK—The new building of the Church of the Epiphany was dedicated here on Sunday morning, October 29th. Bishop Manning was the preacher. In the procession were representatives of the National Council, the Women's Church Institute, the city mission society, the greater New York federation of churches, the Metropolitan hospital association, and Columbia university. Taking leading parts were the Rev. Dr. John Suter, father of the rector; the Rev. W. Suter Jr.; and Bishop Jones, whose grandfather was the first rector of the Epiphany.

The new building is located at York Avenue and 74th street, within easy reach of several hospitals, as well as many apartment houses. The church will be open at all hours, for the use of nurses, watchmen, and others in the vicinity whose services may be at night. Special services will be arranged for any who desire them. The clergy on the staff will stand ready to give help and counsel to all who come, and to the hours to the communicants' convenience.

The new building cost \$185,000. The design was suggested by that of a small church seen in France several years ago, one of the architects. It is made of Belgian red brick. The windows are made in limestone. The altar, a memorial to Edmund Robert Marvin, former senior warden, is of the marble known as *rosa* *italica*.

J. P. MORGAN GIFT

Another memorial to Mr. Marvin is the crimson and gold dossal. Among the other gifts to the new church is a beautiful copy of the Book of Common Prayer, presented by J. P. Morgan.

Bishop Manning, in his sermon, said in part:

"This service which we are holding here is indeed a happy one, and it is significant and notable for many reasons.

"(1) At this time, when in some countries men are undertaking to destroy religion and abolish those ideals of human liberty and the sacredness of human personality for which the Christian religion stands, we here on this land, and in the greatest city of our country, are dedicating a new church building as a witness of our faith in the Living God and in those blessed spiritual realities which He has revealed to us and which are offered to all mankind in Jesus Christ our Lord.

"(2) In this vast city of New York the church is faced necessarily and constantly with great problems in its work, owing to new conditions, changing neighborhoods, and shifting populations. We have in the building and dedication of this church an illustration of the way in which these problems can be met, and are being met, in each case according to the facts and circumstances relating to it. Here we have the case of a parish more

Bishop Fenner of Kansas is Enthroned in Topeka

TOPEKA, KANS.—Bishop Fenner of Kansas was enthroned in a service conducted in Grace cathedral here by the dean, the Very Rev. John Warren Day, on October 29th. A memorial service was held at the same time in honor of the late Bishop Wise, fourth Bishop of Kansas. Bishop Fenner preached.

Delaware Church Marks 250th Year of Founding

NEW CASTLE, DEL.—The 250th anniversary of the founding of Immanuel church here was observed on October 15th with two services under the direction of the rector, the Rev. Dr. Joseph Holland Earp. Bishop McKinstry of Delaware preached at the opening service.

"The Word of God," said Bishop McKinstry, "is a spiritual influence which cannot be restrained by any man or nation. It cannot be bound within a book; it is everywhere. And while dictators abroad have attempted to kill it, it is rising still as the people are still striving to worship, and nations opposed to God's Church have inevitably crumbled into dust. This Church, for whose lovely existence we are this day thanking God, has continuously stood as a witness to the truth."

The Hon. Richard S. Rodney, judge of the Delaware superior court and senior warden of the parish, delivered an historical address in the evening.

than 100 years old, with a long and honorable record of service, moving from a neighborhood where it no longer had adequate opportunity, into this new district where there is ample scope for its work and unlimited opportunity for its spiritual ministry.

PRaises FAITH AND DEVOTION

"(3) The building and dedication of this new Church of the Epiphany is notable because of the faith and courage and devotion with which you have carried this work to success in the very midst of a period of deep and continuous financial depression. I remember, and no doubt some of you do also, the day your vestry came to me to suggest the possibility of your consolidating with or merging into the organization of another parish. That was a natural suggestion in view of the difficulties which you faced, but you have today a far greater power for service than that course would have given you. While all our parishes are engaged in one common work, each one has its own special qualities and its own special spiritual powers. And this parish of the Epiphany retains its own life and identity, continues to hold its own important and historic place and to render its own special service, as a parish, to the Church and to the community."

Pence Award Winners

CHICAGO—Robert E. Wurtman of St. Clement's Church, Harvey, and Mrs. Peter DeMos of St. Mary's-by-the-Lake, Crystal Lake, are winners of the third annual Bishop's Pence awards made at the annual meeting of the Order of Pence-men at Grace church, Oak Park.

Lyman Sandine was elected president of the Order, succeeding R. T. Kline.

200 Laymen Attend Meetings of League

Work of Organization is Formally Launched When Members Assemble in Diocese of Florida

JACKSONVILLE, FLA.—Nearly 200 laymen of the diocese of Florida attended a series of three meetings, held on three successive Sundays, October 1st, 8th, and 15th, at which the work of the newly organized laymen's league of the diocese was formally launched.

The meetings, called by the president, Herbert Lamson of Jacksonville, were held at Camp Weed, Beacon Beach, the diocesan summer training camp, for the men of the western archdeaconry; Christ church, Monticello, for the men of the central archdeaconry; and Trinity, St. Augustine, for the men of the eastern archdeaconry.

These meetings were addressed by Bishop Juhan of Florida, the Rev. Messrs. Francis B. Wakefield of Gainesville, Douglas B. Leatherbury of Ortega, and Malcolm W. Lockhart of Jacksonville, as well as such lay leaders as Millard Davidson, Marianna, diocesan chairman of laymen's work, Frank P. Dearing of Jacksonville, George P. Shingler of Lake City, Howell Davis of Palatka, and W. S. Criswell of Jacksonville.

THREE MORE GROUPS

In addition to the eight parochial laymen's leagues now chartered, three other men's groups announced at these meetings that they had applied, or would shortly apply, for charters.

Among officers of the laymen's league of the diocese of Florida elected this year are: president, Herbert Lamson, Jacksonville; vice presidents, W. W. Davies of Pensacola, E. K. Hamilton of Lake City, and Howell Davis of Palatka; and secretary, Richard D. Barker, Jacksonville.

Mark 20th Anniversary of Young People's Fellowship in Boston

BOSTON—Special significance was given the 18th annual conference of the young people's fellowship of the diocese of Massachusetts by the fact that the meeting on October 28th and 29th marked the 20th anniversary of the formation of the fellowship.

The conference program included a series of round tables on fellowship work. These were led by Mrs. Rodney C. Powers, the Misses Marjorie G. Mitchell, Katharine C. Eynon, and Grace H. Mills, and Robert H. Heigham and the Rev. Laurence H. Blackburn.

No War News on Front Page

SPRINGFIELD, ILL. (RNS)—The Sermon on the Mount, boxed in a double column front-page story and headed, No War News on Page 1 Today, appeared here in a recent issue of the *Illinois State Journal*.

"If You Still Want to Read About the War, Turn to Page 2," read a sub-head.

Bishop Keeler Speaks on Founder's Day at Hoosac

HOOSICK, N. Y.—Bishop Keeler, Co-adjutor of Minnesota delivered the chief address at the Founder's day service at Hoosac school, Hoosick, on November 1st, when the school celebrated its 50th anniversary. Bishop Keeler is both an alumnus and a trustee of the school.

The liturgical choir offered the new anthem, "Let saints on earth in concert sing," by Frank C. Butcher, director of the Hoosac Christmas pageant, "The Boar's Head and Yule Log Procession."

On October 31st the Rev. Alan R. Whittemore, superior of the Order of the Holy Cross, also an alumnus and trustee, delivered the address at the annual supper and matriculation ceremony. At this time a message was read from Bishop Oldham of Albany, another trustee, who was unable to be present.

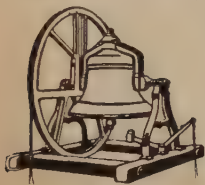
Hoosac school was founded in 1889 by the late Dr. Edward Dudley Tibbits, who was rector until his death in 1930. Since then the rector-headmaster has been the Rev. James L. Whitcomb.

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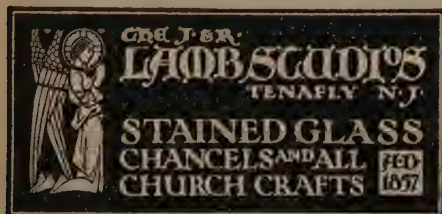
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Canadian Attitude is One of Caution

Jingoistic Spirit of pre-World War Absent; Churches Organize to Help Nation

TORONTO—The attitude of the Christian Church in Canada toward the European war is one of studied caution, essentially different from the attitude of 1914, according to informed observers here.

The jingoistic spirit of pre-World war days is absent, they point out, and the Christian people of the country are not only chastened by the thought that war should seem necessary but also by the memory that they too easily gave it their sanction and their blessing in 1914.

But chastened and unwilling, the Christian sentiment of the country is apparently committed to the present war as an inescapable duty.

Most of the religious bodies have, in various ways, organized to give what they feel to be consistent help, and frequently the appeal has been made to the Churches to keep the spirit of the struggle as sincerely Christian as possible.

The position of the conscientious objector in Canada has yet to be revealed. Should the war continue indefinitely and the struggle between the land forces become more acute and widespread, there is every reason to expect that conscription will be enforced. So far, voluntary enlistments have been sufficient to fill up the ranks of all the units called for overseas service.

LENIENCY EXPECTED

Whether the individual objector will be leniently or harshly dealt with in the event of conscription will probably depend upon how urgent the need for men has become. In the present temper of the country the likelihood is that great leniency will be shown toward anything like genuine pacifist sentiment.

Canadian Quakers are preparing to take up whatever war enterprises are consistent with their principles and spirit. Leaders of the denomination are insisting that their part in war service must not be limited to safe and comfortable positions but that they must be willing to risk life and limb as readily as combatant soldiers.

Mine-sweeping and other hazardous operations are pointed to as undertakings which those of pacifist convictions may consistently engage in.

Since the early seventies, when Canada received a large number of Mennonite immigrants from Russia, the tradition has been honored that all such pacifist groups as the Quakers and the Mennonites should be free of all responsibility for war service.

PACIFIST MANIFESTO

A considerable flurry has been caused by a pacifist manifesto sent out by a group of United Church ministers which expresses keenest disapproval of the war. Declaring that the 75 ministers who signed the mani-



ST. LUKE'S, ADA, OKLA.

Bishop Casady of Oklahoma recently dedicated a new stone church at Ada, during the annual clergy conference of the diocese. The building, of native stone, was designed by Charles Adrian Popkin, whose architect's drawing of the church is shown above. The Rev. Victor R. Hatfield is rector.

festo opposing all war have gone "far beyond the limits of what is wise and proper in time of war," the sub-executive of the General Council of the United Church of Canada has issued a statement here expressing "regret" at the action of the signatories in making their manifesto public.

The sub-executive's statement points out that "too much attention has been given to a document which emanates from no official body of the Church." It proclaims "afresh the entire and unfailing loyalty of the United Church of Canada to His Majesty the King and its steady purpose to support him in the present dire struggle in every way which is open and proper to the Church."

ARCHBISHOP'S MESSAGE

Archbishop Owen of Toronto recently issued a statement, urging Christians and Churchmen to stand together with Britain to face whatever must be done in the present emergency.

He said:

"Stand steady. Another hour of great testing has struck. Once more the awful processes of destiny are laid bare before our eyes. As Christians we know that the God, whose heart is revealed in Christ, is working His purpose out, even through the mistakes and wickednesses of men. We must seek to unite ourselves with that divine purpose.

"As Christians and Churchmen, by private and public prayer, let us seek mercy, strength, and guidance for ourselves and our fellow countrymen. In such times the history of our people brings strong comforting. They turned to God in repentance and faith, they stood unitedly together, they faced the dangers, and they carried through to the end.

"So we, in this awful day, humble ourselves before the God of the whole earth, and stand together, one people with Britain to face with ancient courage and faith whatever must be done.

"Blessing, Mercy, and Grace be with you."

Eight-Day Mission

CHICAGO—The Rev. Dr. Granville Mercer Williams, SSJE, superior of the order of St. John the Evangelist, and the Rev. Charles P. Otis, rector of the Church of the Advent, San Francisco, began an eight-day preaching mission at St. Elizabeth's in suburban Glencoe on October 22d.

Disciples Ask Munitions Employees to Give up Jobs

ACHMOND, VA.—A resolution urging members of the Disciples of Christ who are employed in the munitions industry to seek other employment and asking churches to urge Church members to dispose of their investments in the munitions industry, was adopted here after sharp debate, by the international convention of the Disciples of Christ.

Supporters of the resolution upheld it as a "Christian indictment" of all traffic in arms and munitions and charged that the opposition was really motivated by a desire to keep England and France without being obliged to take the moral responsibility for the action.

Delegates opposing the resolution declared it to be an indirect method of compelling the convention to a stand on the arms embargo act.

A final vote was carried by a majority of approximately two to one.

Don't Send High Heel Slippers to Missionaries, Bishop Says

NEWARK, N. J.—Bishop Remington of the Western Oregon, who has recently concluded a visit in the diocese of Newark, talked to several audiences about the Christian Indians of the West. He reminded his audiences that discarded high-heel slippers or hats were of little use to either the missionaries or those among whom they ministered and urged that thought and love be put into gifts sent to the frontiers.

Bishop Remington told of how the Christian Indians, out of their poverty, gave to those still more unfortunate. Many of the 12,000 Christian Indian young men were studied to become teachers and missionaries to their own race.

Ask That Census Include Three Religious Questions

NEW YORK—Three questions of essential importance concerning religion should be added to the questionnaire which is now being prepared by the Federal census bureau for the 1940 regular decennial census, the Association of the Statisticians of American Religious Bodies resolved at its annual meeting, held recently in New York.

Realizing the apparent hopelessness of securing accurate religious denominational statistics in any other way, the association drew up a petition containing three questions regarding a belief in God and religious affiliations. The petition is being formally submitted to the Department of Commerce in time for the questions to be included in the 1940 questionnaire. The association itself represents more than 50 million members of the major religious bodies in the United States.

The three questions are: (1) Do you believe in God? (2) Are you affiliated with any religious group? (3) To what religious group do you claim allegiance?"

Rev. Elmore McKee Preaches Over WQXR

Not Personal and Social Gospels, Only "The" Gospel, He States in Forward Movement Broadcast

NEW YORK—"There is not a personal Gospel and a social Gospel. There is only one Gospel—the Gospel," the Rev. Elmore M. McKee declared in the second of the series of radio addresses over station WQXR, New York, which are being sponsored by the National Council and the Forward Movement.

"The Gospel is social because it is personal," Mr. McKee said. "A Church with an inevitable social program seeks to lift individuals out of self-centeredness to humanity-centeredness and God-centeredness. That is what 'conversion' means. It is a turning around from the dominance of self. It is a renewing of the mind in the God-willed direction of a primary concern for the whole."

Mr. McKee spoke on the topic, The Church With Social Responsibility, and insisted that "the Church, where it is *The Church* and not just a kind of social club or convenient service of social lubrication, is making the Christian dynamic felt." He pointed to the ability of the Church to "help the individual to get out of himself into God's ongoing program of wholeness; to relate the lonely to the fellowship of Christian people; to minister to all sorts of special needs, and at the same time to change the social structure."

"Those victims of a dislocated age, the refugees," Mr. McKee said, "are now the concern of the Church in America," and continuing, pointed out defects in the capitalistic system which involve the Church, with the hopeful note that "there are efforts within industry for greater industrial democracy and greater cooperation between producers and consumers."

"The Church with a social program," said Mr. McKee, "is concerned that the life within each parish shall be a fair sample of Christian fellowship."

"If democracy is the political expression of the Christian feeling for life, then we must practice true democracy in a parish. Invested funds will receive more than conventional security; the parish staff will be thought of not as so many hired hands but as a co-operating family; the rented pew and the assigned seat will become increasingly rare; parish committees and vestries will be chosen to represent all classes of people; and all people will be welcomed on terms of their essential quality before God."

"Are We Worth It?"

SAN FRANCISCO—The field department of the diocese of California, under the leadership of the Rev. Sumner Walters of Christ church, Alameda, and the Rev. John P. Craine of Trinity church, Oakland, has just published an attractive pamphlet called *Are We Worth It?* with illustrations of some of the missionary activities within the diocese.

Closer Relationships in Germany

AMSTERDAM, HOLLAND (RNS)—A closer relationship between Roman Catholic priests and Protestant ministers in Germany has become increasingly evident, according to the *Katholische Kirchenzeitung*, a Roman Catholic paper published in Frankfurt.

In spite of the war, says the journal, priests and ministers are making more and more exchange visits to their respective theological institutions in order to become better acquainted with the teachings of one another's faith.

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When will our Church learn almsgiving from the standpoint of Our Lord as our Partner, Who has furnished all our capital in life, and Who is entitled to His share of the profits (our incomes)? Did you ever seriously, prayerfully sit down and think it over from that angle? If all we Episcopalians gave back to Our Lord some definite proportion of our incomes, and stuck by it, our churches would never need to hold bazaars, suppers, and dinky little teas. The Presiding Bishop could send out more missionaries at a living wage, and we could even afford to build a more inspiring headquarters at 281, and do it all in our stride.

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Cambridge Lectures for Laymen Started

Drs. Hatch and Muller of ETS Are
Speakers on Evening Schedule at
Seminary

BOSTON—The Cambridge lectures which started at the Episcopal theological school, Cambridge, on November 6th, and continue on consecutive Monday nights throughout November, illustrate two principles—that of making available to the laity courses on the fundamentals of the Church at hours when they can attend; and—a newer principle—using to advantage theological school buildings as a part of Church life at hours when they otherwise would stand idle.

The lectures in Cambridge, sponsored by the diocesan department of religious education and the trustees and faculty of the school, present two courses, one on portraits of Christ in the New Testament, given by the Rev. Dr. William H. P. Hatch, and a second on Pioneers of the American Church by the Rev. Dr. James A. Muller—both leaders being members of the faculty.

The Episcopal theological school has already offered a series of lectures and conferences for clergy in active parish life, and a six-day preparatory school for lay readers—all typical of the wider and more inclusive study of religion which the Very Rev. Henry B. Washburn, dean of the school, is anxious to foster.

The lectures in Cambridge succeed a field course lasting for five weekly sessions and held in St. Andrew's church, Hanover, though still entitled the Cambridge lectures. Dr. Charles L. Taylor Jr. gave them, taking for his subject Understanding the Prophets—with emphasis on their value for our day.

Philadelphia Canvassers Get New Concept of Work

PHILADELPHIA—A new concept of the Church's mission has been given to hundreds of workers enlisted in the coming Every Member Canvass in the diocese of Pennsylvania by two outstanding authorities on missionary work—the Rev. Dr. John Alexander MacKay, Presbyterian president of Princeton theological seminary, and the Rev. Dr. Frederick P. Houghton, executive secretary of the diocese of Pennsylvania—in two meetings to prepare the canvassers for their task.

Dr. MacKay, a veteran of the mission field in Latin America, spoke on October 16th, from the standpoint of foreign missions. Dr. Houghton, for nine years an executive of the Field Department of the National Council, which regards him as one of the best informed men in the Church on the subject of domestic missions, addressed the canvassers on October 23d, adding to his exposition of the home missionary enterprise an outline of Every Member Canvass methods. The meetings were held in Holy Trinity church.



PRIMATE AT SCHOOL ANNIVERSARY

Bishop Tucker and John Stewart Bryan, President of the College of William and Mary, are pictured above at the 100th anniversary celebration of the Episcopal high school, Alexandria Va. The celebration took place October 14th and 15th, with 1,100 "old boys" present for the anniversary banquet. Dr. A. R. Hoxton is principal.

Church Picketing Ban Hit by Civil Liberties Union

NEW YORK (RNS)—Mayor LaGuardia's recent ban on the picketing of churches has called forth a protest here from the American Civil Liberties Union, which declared that the ban had "dangerous implications" as a limitation of free speech.

In a letter to the mayor the union's New York committee asserted that "in this country, in contrast to totalitarian countries, the church as a part of the community often engages in economic and social activities which may be of a controversial nature."

"Many ministers would be the first to deplore special immunities, for the Church which ultimately would lead to the isolation of the Church from the economic and social life of the community."

The mayor's ban on church picketing resulted from a threat that a picket line would be thrown around the Roman Catholic Church of St. Paul unless *Wisdom*, a Paulist publication, retracted a statement appearing in a recent issue.

The picketing threat, it was learned, was instigated by the Christian Mobilizers a pro-Coughlin organization.

Plan Service at Site of First Service in Western Michigan

GRAND RAPIDS, MICH.—The historical committee of the diocese of Western Michigan, which is seeking early records in order to compile a complete history of the diocese, is planning to hold a service on the exact spot of the very first service in the diocese as soon as authentic information is received.

The Rev. Franklin C. Smith, historiographer of the diocese, has found a record of a service conducted by Bishop Philander Chase at Adams Mill, then a small community near Coldwater. It is barely possible that an earlier service was held in Mackinac but definite records have not yet been uncovered.

Teaching Faith of Church Subject of School of Religion With 12 Courses

NEW YORK—The subject of the School of Religion of the diocese of New York for this season is Teaching the Faith of the Church. Twelve courses are being offered by specialists. The school meets in the parsonage of St. James' church on Monday evenings. Begun on October 16th, the sessions will continue until November 20th. Many parents are taking the courses, as well as clergy, directors of religious education, church school teachers, and superintendents. There are two sessions each evening, each 50 minutes in length. Most of the registrants, it is reported, are taking the courses.

In the first hour, the courses are Teaching the Children the Bible, by the Rev. Claude F. Underwood; The Problem Child, by the Rev. Dr. Frederic Underwood; Handcraft in the Church School, by the Rev. A. G. H. Batten; The Church in America, by the Rev. J. J. Harry Price; Christianity and Labor, by the Rev. Spencer Miller; The Book of Acts, by the Rev. Lawrence B. Larsen.

In the second hour they are History of the Church During the Reformation, by the Rev. Edmund Sills; Prayer, by the Rev. C. Long; Prophets of the Old Testament, by the Rev. Wilbur L. Caswell; The Communion, by the Rev. Gerald V. Underwood; The Church in the City, by the Rev. L. Ernest Sunderland; The Christian Ministry, by the Rev. Charles R. Feilding; The Liturgy, by the Rev. C. Avery Mason; and the Rev. Dr. Frederic Underwood.

Easton Woman's Auxiliary Hears Dr. John Gass on Peace of World

EASTON, MD.—Only the power of the Gospel of Jesus Christ can set the world at peace, the Rev. Dr. John Gass told members of the Woman's Auxiliary of the diocese of Easton at their annual meeting at Christ church here October 25th. Dr. Gass is rector of the Church of the Resurrection, New York.

The meeting was opened with Holy Communion at 11 o'clock, at which Bishop Clelland of Easton was celebrant. The Rev. Frank Lambert of Cambridge told the Auxiliary of the work of the diocesan department.

First of "Forward Steps" Taken in Go Forward Plan

NEW YORK—The first of a hoped-for series of "forward steps" in answer to the call to the Church to Go Forward this fall has been announced by the Presiding Bishop, the Most Rev. Henry George Tucker.

Bishops Parsons and Block of the diocese of California have notified the Presiding Bishop that California hopes to give the National Council, as its contribution for 1940, the sum of \$7,400. This sum represents an increase of 24%, and is in line with the Presiding Bishop's request to the dioceses for larger expectations in 1940, to make up the \$300,000 raised in the missionary shortage campaign this year.

P. I. Worker's Trip Full of Adventures

Miss Clarkson, Returning From 18
Years Service in Sagada, Caught
in Evacuation Turmoil

NEW YORK—Evacuated with one handbag from Sussex to Weston-super-Mare to wait for passage from England, and, after nine days spent among 10,000 evacuated women and children, returning to sail from Southampton, Miss Florence Clarkson has returned to the United States from her long service in Sagada, P. I. Her indomitable spirits were quite unaffected by the overcrowded S.S. *Washington*, 60 dogs being among her more interesting fellow-passengers to New York.

Miss Clarkson faithfully carried her gas mask around England, registered with the police, and watched black-outs. She pays a tribute to the American volunteer corps helping Americans to get home.

Miss Clarkson is now retiring from the Philippines mission, to which she has given over 18 years. She has seen the third generation grow up at Sagada, children and grandchildren of those who knew her when she went out.

She took the first Igorot girl from Sagada to train as a nurse at St. Luke's. Now there is a hospital at Sagada staffed with Igorot graduate nurses. Her interest was first turned to the Philippines by her friendship with the Rev. John Staunton, one of the earliest on the staff.

When she left Sagada she was accompanied for an hour down the trail by girls and women who carry on the abaca weaving she has revived among them as a native art.

Assurance Policies, Not Insurance, Being Written at Trinity, Tulsa, Okla.

TULSA, OKLA.—They are writing not "insurance" but "assurance" policies in Trinity church, Tulsa, for the blunt reason, as stated by a local insurance man, that "when a man is asked to part with money it is folly not to show him what he, personally and individually, is going to get for his money. In our current fall campaign we are attempting to do this by presenting each communicant with an assurance policy."

The policy is done handsomely in black and gold, with the seal of the parish affixed, and has the signature of the rector and of the chairman of the "1940 Church Campaign."

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Announce Winter Program for Community Services at St. Paul's Cathedral, Detroit

DETROIT—As a part of their plan to provide a center for more valuable community service, the dean and vestry of St. Paul's cathedral, Detroit, have announced a winter program of Vesper services designed to be of the greatest possible assistance to various local groups.

The plan was conceived several years ago, when the hour of evening service was changed from 7:30 to 5:00 P.M. at the request of many local organizations. Each year more groups have wished to worship corporately in the cathedral, until at the

present time more than 20 special services are scheduled for the coming season. A number of these are for diocesan groups, such as the young people, Girls' Friendly Society, adult choir festival, and St. Barnabas' guild for nurses. However, community organizations such as the Kiwanis club, Shriners, policemen, and firemen, have also planned special services. In addition, there is to be a Presbyterian-Anglican community service at the cathedral in the course of the season.

The Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's, is pleased with the community's acceptance of the cathedral as a "house of God for all people," and feels that its influence will be greatly strengthened.

NECROLOGY



May they rest
in peace.



GEORGE E. SCULL, PRIEST

GUILFORD, N. Y.—The Rev. George Edward Scull, priest in charge of Christ church, Guilford, and missionary at St. Matthew's church, Rockdale, and Grace church, Mt. Upton, diocese of Central New York, died unexpectedly of a heart attack on October 22d, after conducting his full program of Sunday services.

Born in Philadelphia, Pa., April 8, 1888, a son of Joseph P. and Anna M. Scull, attended public school in Philadelphia and was a special student at the Philadelphia divinity school. He was ordained deacon by Bishop Garland, December 24, 1922, and became assistant at St. Simon's church, Philadelphia.

From 1923 to 1925 he served churches in Minnesota, being advanced to the priesthood by Bishop Bennett, June 27, 1925. In the diocese of Central New York he served as priest in charge of St. Mark's church, Port Leyden, St. Paul's church, Constableville, and St. Margaret's church, Lyons Falls, from 1925 to 1927; priest in charge of Epiphany church, Trumansburg, from 1927 to 1930, with the additional charge of Christ church, Willard, from 1929 to 1930.

He is survived by his wife, Louise Whitcraft, whom he married in 1917; one daughter, Louise; and two sisters and a brother, residing in Philadelphia.

Bishop Coley of Central New York will celebrate at a Requiem Holy Communion at Christ church on Wednesday, October 25, assisted by the Rev. Lloyd S. Charter, rector of Emmanuel church, Norwich, and dean of the district, and the Rev. Condit N. Eddy, rector of St. Paul church, Watertown, and secretary of the standing committee.

At the burial service Bishop Coley was assisted by the Rev. Edmund B. Doolittle, former rector of Christ church, with Bishop Coley reading the committal at the grave.

ELI D. SUTCLIFFE, PRIEST

POUGHKEEPSIE, N. Y.—The Rev. Eli Draper Sutcliffe, retired priest, died October 12th at his home here. He was 86 years old. Mr. Sutcliffe had served a number of different churches in the Hudson valley. In recent years he had been supply pastor at St. Paul's church here and St. James' church, Hyde Park. The latter church attended by President Roosevelt.

Mr. Sutcliffe was educated at Berkeley divinity school and St. Stephen's college. He held charges in Brewster, Lake Mahopac, New Platz, and Highland. He was a Mason for many years.

OWEN M. WALLER, PRIEST

BROOKLYN, N. Y.—The Rev. Dr. Owen Meredith Waller, physician and clergyman, died on October 12th at his home in

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The article first appeared in THE LIVING CHURCH of September 27th. Two days after publication date we had received reprint orders totalling over 2,000 copies! So we reprinted many thousands of copies.

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oklyn. He was 71 years of age, and
been practicing in Brooklyn for 35
e. He was assistant pastor of St.
sistine's church.

Waller was a native of Virginia.
attended St. John's college at Oxford
rsity, England, and was graduated
General theological seminary in 1892.
Philadelphia he served as rector of
Thomas' church, and in Washington he
at St. Luke's church. While stationed
Washington he studied medicine, re-
ing his degree from Howard university
1903.

Dr. Waller is survived by two sons, Dr.
n M. Waller Jr., a veterinary sur-
and Dr. Cyril A. P. Waller, a den-
a daughter, Mrs. Charles W. Jones;
a brother, the Rev. Dr. Garnett
ell Waller. His wife died last Feb-
ry.

ROBERT WILLIAMS, PRIEST

PRINCETON, N. J.—The Rev. Robert
Williams, for the last 21 years rector of
whity church, Princeton, N. J., died sud-
ly of a cerebral hemorrhage early on
evening of October 11th.
He had celebrated the Holy Communion
morning at 9:30, and then had gone
Mrs. Williams in his automobile to
ark and Maplewood. A few miles
Princeton, as he was returning late
the afternoon, he was stricken while
ing the car, and Mrs. Williams took
wheel and drove him to the Princeton
pital where he died.

He was born in Philadelphia, January
1878, was graduated from the Uni-
sity of Virginia in law in 1909, and
in the General theological seminary in
14, in which year he was also ordained
acon and priest. Before entering the sem-
ry he taught for several years at Howe
ool, Indiana. He assisted for a short
le at St. Paul's cathedral in Cincinnati,
in 1915 became assistant at Trinity
rch, Princeton, and in 1918 became
tor. In 1928 he married Naomi Watts.
n the days of the National Student
uncil he was active in that organization,
he was also in the alumni association
the General theological seminary. He
s a deputy to the last three General
ventions, and a member of the stand-
committee of the diocese of New
ersey, as well as other committees. He
s a familiar figure in Princeton, re-
cted and loved in that community where
spent practically all of his ministry at
inity church. He was a very faithful and
out priest and a devoted pastor.

His body was brought to the church at
3:30 P.M. on October 12th where it rested
the chancel covered with the funeral
l and surrounded by mortuary lights,
d the people of the parish kept a con-
nt and all night vigil until the hour of
burial office, which was at three o'clock
day afternoon, October 13th.

The Rev. J. H. McGuinness read the
ening sentences, the psalms and hymns
ere sung by the choir and congregation,
shop Matthews read the lesson, the Rev.
ancis H. Richey the creed and collects,
d Bishop Gardner the concluding pray-
s, absolution, and blessing.

Bishop Gardner and the Rev. C. P.
nson officiated at the grave in the
inceton cemetery. The day of the burial

at 8:30 A.M. Bishop Gardner celebrated a
Requiem Eucharist, as did Bishop Mat-
thews on Saturday, October 14th, and
there was another Requiem Thursday,
October 12th.

Many of the clergy were vested and
in the procession at the burial office, and
the vestry of Trinity church acted as hon-
orary pallbearers.

Surviving are his wife and a sister, Mrs.
Anna Williams McClellan.

RAY B. WOOTTON, PRIEST

ROCHESTER, N. Y.—The Rev. Ray
Bishop Wootton, a non-parochial priest
of the diocese of Central New York, died
at Rochester on October 26th, following
an illness of several years.

He was born at Newark Valley, Novem-
ber 6, 1883, the son of John and Emma
De Ette Bishop Wootton, and was edu-
cated at Griffith institute, Springville, and
Syracuse university, from which he re-
ceived his degree of Bachelor of Arts in
1911 and Master of Arts in 1921. He was
a graduate student at the Philadelphia
divinity school, and received his degree

of Bachelor of Divinity from the Auburn
theological school in 1921.

Ordained deacon in 1910 and priest in
1912, he served as assistant at St. Luke's
church, Rochester, from 1912 to 1914;
priest in charge of St. Paul's church,
Warners, Emmanuel church, Memphis,
and Emmanuel church, East Syracuse,
from 1914 to 1923. From 1923 to 1934
he was missionary at Pulaski, Mexico
(N. Y.), and Lacona, resigning in the
latter year because of ill health.

In 1937 he was married to Mrs. Car-
olyn M. C. Root, who survives him, to-
gether with two step-children. A brother,
the Rev. John E. Wootton, also survives
him.

The burial service was held in Roches-
ter, October 28th, with Bishop Reinheimer
officiating.

CHARLES R. HOE JR.

CRANFORD, N. J.—Charles R. Hoe Jr.,
a warden of Trinity church, Cranford,
and a member of the vestry for more than
20 years, and also of the finance committee,
the standing committee, and the field de-



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partment of the diocese, died suddenly at his home on October 7th.

He had long been a servant of the Church in different capacities, including service as a trustee of St. Mary's Hall and treasurer of his own parish, as well as of the men's club.

He was born in Tarrytown, N. Y., in 1880, and was a partner in the insurance brokerage firm of Taylor & Hoe, New York.

Mr. Hoe was survived by his wife, Mrs. Mabel Kent Dohrman Hoe; his mother,

Mrs. Charles Robert Hoe; two daughters, Mrs. Howard F. Klein and Mrs. Kent Hoe Robinson; and a brother, Harold M. Hoe.

EDWARD H. LEVIS

ELKTON, Md.—Edward H. Levis, widely known citizen of Mount Holly, N. J., was killed in an automobile accident at Elkton, Md., on Monday afternoon, October 9th.

Mr. Levis was junior warden of St. Andrew's church, and had been a member

of its vestry for many years. He was also treasurer of the summer work at Ho Innocents', Beach Haven, and from 1910 to 1931, had been treasurer of the diocese.

St. Andrew's, Mount Holly, received from him a fine memorial organ, and handsome windows will be dedicated on November 15th as his gift. His garden on which he lavished much money, he opened not only for the Woman's Auxiliary on their garden days, but also at other times to the public, and in all his work exhibited a generous and Christian spirit.

He was born in Mount Holly in 1866 and married Theodora Risdon who died some years ago.

His only living brother is the Rev. Norman Van Pelt Levis, whose resignation as rector of the Church of the Incarnation Philadelphia, has been announced to take effect on May 19, 1940.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington
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REV. A. J. DUBOIS, S.T.B., Rector

Sunday Mass, 7, 9:30, and 11 A.M.; Benediction, 8 P.M.

Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M. Intercessions, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

NEW YORK

The Cathedral of St. John the Divine
Amsterdam avenue and 112th street
New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermons; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York
Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong; Special Music.

Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion

9:30 A.M., Children's Service and Church School

11:00 A.M., Morning Service and Sermon

8:00 P.M., Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays

12:00 M., Thursdays and Saints' Days

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.

Evensong: with Address and Benediction, 8 P.M.

Weekday Masses: 7 and 8 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

NEW YORK—Continued

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.

Daily: 8:30 A.M., Holy Communion; 12:10 P.M.,

Noonday Service (except Saturdays).

Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily: Masses, 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8

Evensong: 5:30 daily.

College Services

UNIVERSITY OF FLORIDA

Chapel of the Incarnation

HAMILTON WEST, Chaplain

Holy Trinity Church

F. B. WAKEFIELD JR., Rector

Sundays: 7:30 A.M., Holy Trinity Church; 9 A.M., Chapel of the Incarnation; 11 A.M., Holy Trinity Church; 5:30 P.M., Chapel of Incarnation;

6:30 P.M., Young People's Service League.

Weekdays: 7:30 A.M., Chapel of the Incarnation.

UNIVERSITY OF MARYLAND

St. Andrew's Church, College Park

THE REV. GEORGE W. PARSONS, Rector

Sunday Services: 8, 9:45, and 11 A.M.

Episcopal Club, Wednesdays, 7 P.M.

MRS. R. H. NELSON

CROTON-ON-HUDSON, N. Y.—Mrs. Richard Henry Nelson, widow of the second Bishop of Albany, died at her home here on October 25th, at the age of 78. She was the former Harriet Schuyler Anderson of Greenwich, Conn., and was married to Dr. Nelson in 1885.

Mrs. Nelson is survived by two sons: Richard McDonald Nelson and John Leouw Nelson, and five grandchildren. Her home was in Albany from 1904 until two years following Bishop Nelson's death in 1931.

The burial service was from St. Augustine's church, Croton, Bishop Oldham officiating, assisted by the Rev. A. T. Young, rector of St. Augustine's. Mrs. Nelson was buried in the family burying ground, Poughkeepsie, by the side of Bishop Nelson and a daughter, Katharine.

Rev. L. L. Scaife Married

NEW YORK—The Rev. Lauriston Livingston Scaife, assistant minister of St. Thomas' church here, was married October 19th to Miss Eleanor Morris Carnochan, daughter of Gouverneur Morris Carnochan and a descendant of Lewis Morris, one of the signers of the Declaration of Independence.

CHURCH CALENDAR

NOVEMBER

12. Twenty-third Sunday after Trinity.
19. Twenty-fourth Sunday after Trinity.
23. Thanksgiving Day.
26. Sunday next before Advent.
30. St. Andrew. (Thursday.)

DECEMBER

1. (Friday.)
3. First Sunday in Advent.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day. (Wednesday.)
21. St. Thomas. (Thursday.)
- 22, 23. Ember Days.
24. Fourth Sunday in Advent.
25. Christmas Day. (Monday.)
26. St. Stephen. (Tuesday.)
27. St. John Evangelist. (Wednesday.)
28. Holy Innocents. (Thursday.)
31. First Sunday after Christmas.

COMING EVENTS

NOVEMBER

- *8-9. Meeting of House of Bishops, St. Louis, Mo.



CLASSIFIED



ANNOUNCEMENTS

Minute

WILLIAMS, ROBERT—It is with the deepest grief and sorrow that the board of trustees of The William Alexander Procter Foundation records the death on Wednesday, October 11, 1939, of Rev. Robert Williams, rector of Trinity church, Princeton, N. J. Mr. Williams was a charter member of this foundation from its inauguration in 1915 as an agency of the diocese of New Jersey, and before becoming rector of Trinity church was in charge of work among Episcopal students in Princeton university.

His conscientious devotion as rector of a parish in a university town, his experience as a spiritual father, and his sympathy with the problems of young men made him always a valuable member of our board.

Mr. Williams was a graduate of the University of Virginia law school, in the class of 1909, and began the career of law. In 1911, deciding to devote himself to the ministry of the Protestant Episcopal Church, he entered the General Theological Seminary. Shortly after his graduation from the seminary he came to Trinity parish in 1915 as assistant, and was elected rector in 1918. He was highly honored by the diocese of New Jersey and being elected to the standing committee of the diocese and elected deputy to the General Convention of 1931, 1934, and 1937. He was also a member of the General Theological Seminary, and a member of the National Student Council of the Episcopal Church.

Elected by the chairman, the Bishop of the diocese, a board arose in prayer for its departed member which, on motion duly seconded and passed, was ordered that this minute be made a part of the record of this regular meeting of The William Alexander Procter Foundation, held Friday, October 19, 1939 and a copy sent to the Church papers and Mrs. Robert Williams as an expression of our profound sympathy and evidence of our warm personal affection.

S. Lawrence Levensgood,
For the Foundation.

Resolution

WILLIAMS, ROBERT—The wardens and vestry of Trinity parish, Princeton, record with deep sorrow the death on October 11, 1939, of Robert Williams, priest.

Reverent in this parish from 1915 to 1918; rector from 1918 until his death; member of the standing committee of the diocese; a trustee of the William Alexander Procter Foundation; a trustee of the General Theological Seminary; a former trustee of the Cathedral Foundation; a deputy to the General Convention in 1931, 1934, and 1937; nearly a quarter of a century his life was given in full and devoted service to this parish and to the diocese of New Jersey.

To his people he was at all times the true pastor, in sickness and in health, in joy, and in sorrow. His pastoral care extended to the university. To all churchmen in the student body he made Trinity church their parish home during their years in Princeton. He was warmly interested in their life, in the altar, in the classroom, on the athletic field. He was the beloved friend of young and old, within the parish, throughout the community and the diocese. His life, modest, selfless, unflinchingly generous, courteous to all, guided by a deep Catholic faith, was ever a shining pattern to all men. His spirit lives on as a lasting influence in the lives of hundreds of parishioners to whom he ministered with humility and love, for the span of a generation.

Trinity parish will hold his memory in reverent and grateful affection. May his soul rest in peace.

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REPRINTS

A PLEA FOR PEACE AND UNITY in the Episcopal Church—This article first appeared in THE LIVING CHURCH of October 4th. There have been so many demands for the article, An Open Letter by Bishop Manning of New York to the Commission in Regard to the Proposed Concordat, that we have reprinted it in quantities sufficient to enable us to offer it at \$1.00 a hundred copies. Order from THE LIVING CHURCH, Dept. R., Milwaukee, Wis.

RETREATS

RETREAT for priests of the northern deanery of the diocese of Chicago will be held at St. Ann's church, Morrison, Ill., on Monday, December 4th. The conductor will be the REV. FREDERICK G. WILLIAMS, rector of Grace church, Clinton, Ia. The retreat will open with a Mass at 11:00 A.M. and close with Compline at 5:30 P.M.

BOOKS by BISHOP WILSON

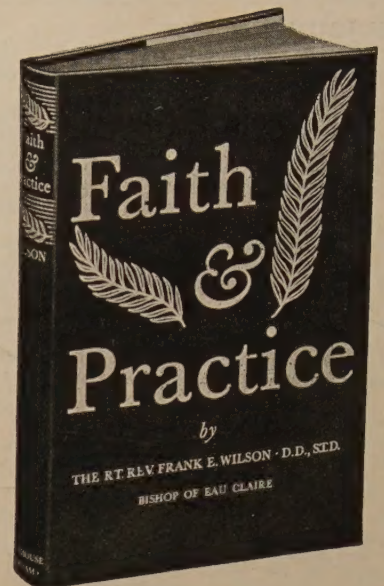
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